

# Islami zindagi



Musnif

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# Islami Zindagi

Unke Jo Hum Gulaam They Khalq Ke Paishwa Rahe

Unse Phire Jahan Phira Phir Aayi Kami Waqaar Main

Al Humdullilah Yeh Mubarak Risala Marjuh Rasm Ki Gandagi Mitane Wala Musalmano Ki Sachi Rashme Sikhane Wala

### Islami Zindagi

Hazrat Hakim Ul Ummat Mufti Ahmad Yar Khan Naimi Quds Sira Ul Aziz

## Musalmano Ki Bimariyah Aur Unka Ilaaj

Aaj Konsa Dard Rakhne Wala Dil Hai Jo Musalmano Ki Maujda Pasti Aur Unki Maujuda Zillat Khawari Aur Nadari Par Na Dukhta Hun Aur Konsi Aankh Hai Jo Unki Gurbat Muglisi, Be Rozgaari Par Aansu Na Bahati Hon, Hukumat Unse Chhini Daulat Se Mehroom Hue, Izzat Wa Waqaar Unka Khatam Ho Chuka Zamana Ki Har Musibat Ka Shikar Musalmaan Ban Rahe Hai. In Halaat Ko Dekh Kar Kaleja Muh Ko Ata Hai Magar Dosto Faqat Rone Aur Dil Dukhane Se Kam Nahi Chalta Balke Zaroori Hai Ke Iske Ilaaj Par Musalmaan Qaum Gaur Kare Ilaaj Ke Liye Chanc Chizein Sochna Chaiye.

Awal Yeh Ke Asal Bimari Kya Hai Dusra Yeh Ke Is Bimari Ki Wajh Kya Hai ? Kyo Marz Paida Huwa ? Tisra Yeh Ke Uska Ilaaj Kya Hai Chhota Yeh Ke Is Ilaaj Me Parhez Kia Hai. Agar In Charo Bato Ko Gaur Karke Malum Kar Lia Gaya To Samjo Ke Ilaaj Aasan Hai. Is Se Pehle Boht Se Leaderan Qaum Ke Paishwayan E Mulk Ne Boht Gaur Kiye Aur Tarah Tarah Ke Ilaaj Soch. Kisi Ne Socha Ke Musalmaano Ka Ilaaj Sirf Daulat Hai. Maal Kamao Taraqi Pa Jauge. Kisi Ne Kaha Iska Ilaaj Izzat Hai. Conceil Members Bano Aram Ho Jayega Kisi Ne Kaha Ke Tamaam Bimariyon Ka Ilaaj Bailcha Hai. Bailcha Uthao Beda Paar Ho Jayega. Un Sab Nadaan Tabibo Ne Kuch Roz Boht Shor Machaya. Magar Marz Badane Ke Siwa Kuch Hasil Na Huwa. Unki Mishal Us Nadaan Maa Ki Si Hai. Jiska Bacha Pait Ke Dard Se Rota Hai Aur Wo Khamosh Karne Ke Liye Uske Muh Me Doodh Deti Hai. Jis Se Bacha Kuch Der Ke Liye Behal Jata Hai Magar Phir Aur Bhi Zayda Bimar Ho Jata Hai. Kyon Ke Zaroorat To Iski Thi Ke Bacha Ko Mashal De Kar Uska Ma'ada Saaf Kia Jaye. Isi Tarah Me Dawe Se Kahta Sakta Hun Ke Aaj Tak Kisi Leader Malhaj Ne Asal Marz Na Pehchana Aur Sahi Ilaaj Ikhtiyaar Na Kia Aur Jis ALLAH Ke Bande Ne Musalmano Ko Unka Sahi Ilaaj Bataya To Muslim Qaum Ne Uska Mazaak Idaya Us Par Awaze Kasi Zubaan Ta'anawaraaz Ki Garz Ke Sahi Tabibo Ki Awaz Par Kaan Na Dhara Hum Iske Mutliq Arz Karne Se Pehle. Ek Hikayat Arz Karte Hai.

Ek Burda Kisi Hakim Ke Pass Gaya Aur Kahne Laga Ke Hakim Sahab ! Meri Nigah Moti Ho Gayi Hai Hakim Ne Kaha Budape Ki Wajh Se, Budha Bola Kamar Me Dard Bhi Rahta Hai Hakim Ne Jawab Dia Budhape Ki Wajh Se Budhe Ne Kaha Chalne Me Saans Bhi Phul Jata Hai Jawab Mila Ke Budape Ki Wajh Se Budha Bola Hafza Bhi Kharab Ho Gaya Koi Baat Yad Nahi Rahti. Tabib Ne Kaha Budhape Ki Wajh Se Budhe Ko Gusa Aa Gaya Aur Bola Ke Aey Bewkoof Hakim ! Tumne Sari Hikmat Me Budhape Ke Siwa Kuch Nahi Padha. Hakim Ne Kaha Budhe Miyan ! Aapko Jo Mujh Beqasur Par Bila Wajh Gusa Aa Gaya Yeh Bhi Budhape Ki Wajh Se Hai.

Ba'ainia Aaj Humara Bhi Yahi Haal Hai Musalmano Ki Badshahat Gayi Izzat Gayi. Daulat Gayi. Waqar Gaya. Sirf Ek Wajh Se Wo Yeh Ke Humne Shariat E Mustafa ﷺ Ki Pairwi Chordh Di Humari Zindagi Islami Na Rahi. Hume Khuda Ka Khauf, Nabi Ki Sharm, Akhiraat Ka Dar Na Raha. Yeh Tamam Nahusatein Sirf Isiliye Hai

### **Ala Hazrat Quds Sira Farmate Hai**

Din Lau Me Khona Tujhe Shab Nind Bhar Sona Tujhe

Sharam E Nabi Khauf E Khuda Yeh Bhi Nahi Wo Bhi Nahi

Masjdeen Wiraan. Musalmano Se Cinema Wa Tamashe Abad Har Qism Ke Ayub Musalmano Me Maujud. Hunduwani Rashmein Hum Me Qaym Phir Hum Kis Tarah Izzat Pa Sakte Hai.

### **Muhammad Ali Johari Ne Khub Kaha Hai**

Bulbul Wa Gul Gaye Gaye Lekin !

Humko Gham Hai. Chaman Ke Jane Ka!

Dunawi Tamaam Taraqiyah Bulbule Thi. Aur Daulat E Imaan Chaman. Agar Chaman Aabad Hai Hazar Han Bulbule Phir Aa Jayegi. Magar Jab Chaman Hi Ujad Gaya Toh Ab Bulbul Ke Aane Ki Kya Ummid Hai, Musalmano Ki Asal Bimari To Shariat E Mustafa ﷺ Ko Chhodhna Hai. Ab Iski Wajh Aur Bohtsi Bimariyah Paida Ho Gayi Musalmano Ki Sad Han Bimariyah Tin Qism Me Munsar Hai.

Awal Rozana Naye Naye Mazhabo Ki Paidaish Aur Har Awaz Par Musalmano Ka Aankhein Band Kar Ke Chal Padna. Dusra Musalmano Ki Khana Jungiyah Aur Muqdamah Baziya Aur Apas Ki Adawatein Tisra Humare Jahil Baap Aur Dadao Ki Ijaad Ki Hui Khilaf E Sharah Ya Fuzul Rashmein In Tin Qism Ki Bimariyon Ne Musalmaano Ko Tabah Kar Dala. Barbad Kar Dia. Ghar Se Be Ghar Bana Dia Maqruz Kar Dia. Garz Ke Zillat Ke Garde Me Dhakel Dia.

Pehli Bimari Ka Ilaaj Yeh Hai Ke Musalman Ek Baat Khub Yad Rakhein Wo Yeh Ke Kapda Naya Pehno, Makan Naya Banao, Gijaye Naye Naye Khao, Har Duniawi Kaam Naye Naye Karo, Magar Deen Wahi 1400 Sal Puraana Wala Ikhtiyar Karo Humari Nabi Purana, Deen Par Ana, Qurna Purana, Kabba Purana, Khuda Ta'la Purana (Qadim) Hum Is Puraani Lakir Ke Faqir Hai Yeh Kalimaat Wo Hai Jo Aksar Hazrat Qibla Alim Peer Syed Jamat Ali Sha Shahab Marhum Wa Magfur Peer Tariqat Ali Puri Farmaya Karte They Aur Uska Parhez Yeh Hai Ke Har Mazhab Ki Sohabbat Se Bacho, Is Molvi Ke Pass Bethho Jiske Pas Bethhane Se Huzur Allaysallam Ka Ishq Aur Itbah Shariat Ka Jazba Paida Ho.

Dusri Bimari Ka Ilaaj Yeh Hai Ke Aksar Fitna Wa Fasad Ki Jarid Wa Chizein Hai Ek Gusa Aur Apni Badai Aur Dusre Huquq E Shariah Se Gaflet. Har Shakhs Chahta Hai Ke Main Sab Se Uncha Hun Aur Sab Mere Haquq Ada Kare Magar Main Kisi Ka Haq Ada Na Karu Agar Humari Tabiyat Me Se "Khud" Nikal Jaye Ajazi Aur Tawajah Paida Hon Hum Me Se Har Shakhs Dusra Ke Haquq Ka Khayal Rakhe To In Sha ALLAH Azwajjal Kabhi Jung Wa Jadaal Aur Muqdamah Bazi Ki Naubat Hi Na Aye. Faqir Ki Yeh Thodi Si Guftagu In Sha ALLAH Azwajjal Boht Nafah Degi Basharat Ke Is Par Amal Kia Jaye.

Tisri Bimari Wo Hai Jiske Elaaj Ke Liye Yeh Kitaab Likhi Ja Rahi Hai Hindustaan Ke Musalmaano Me Bachho Ki Paidaish Se Lekar Marne Tak Mukhtlif Mauqa Par Esi Tabah Kun Rasmein Jaari Hai Jinhone Musalmano Ki Jarde Khokhali Kar Di Hai Maine Khud Dekha Hai Ke Unke Marne Jine Shadi Biyah Ki Rashmo Ki Badaulat Sad Han Musalmano Ki Jaidadein , Makanat , Dukanein, Hinduo Ke Pass Sudi Qarze Me Chali Gayi Aur Boht Se Ala Khandan Ke Log Aaj Kiraya Ke Makano Me Guzar Kar Rahe Hai Aur Thhokarein Khate Phirte Hai. Ek Nihayat Sharif Khandani Raees Ne Apne Baap Ke 40ve Ki Roti Ke Liye Ek Hindu Se 400 Rupe Qarz Liye Jis Se 2700 Rupe De Chuke Hai Aur 1500 Aur Baqi They Unji Jaidaad Bhi Qariban Khatam Ho Chuki, Ab Wo Zinda Hai , Sahib E Aulad Hai Faqa Se Guzar Kar Rahe Hai.

Apni Qaum Ki Is Musbiat Ko Dekh Kar Mera Dil Bhar Aya, Tabiyat Me Josh Paida Huwa Ke Kuch Khidmat Karu. Roshnai Ke Yeh Chand Qatre Haqiqat Me Mere Ansu Ke Qatre Hai Khuda Kare Ke Is Se Qaum Ki Islah Ho Jaye. Maine Yeh Mehsoos Kia Ke Boht Se Log In Shadi Biyah Ki Rasmo Me Bezar To Hai Magar Biradari Ke Tano Aur Apni Naak Katne Ke Khauf Se Jis Tarah Ho Sakta Hai Qarz Udhar Lekar Un Jahalat Ki Rasmo Ko Pura Karte Hai. Koi Esa Mard E Maidan Nahi Banta Jo Bila Khauf Har Ek Ke Tane Bardast Kar Ke Tamaam Rasmo Par Laat Mar De Aur Sunnat Ko Zinda Karke Dikha De Jo Shakhs Sunnat E Mauqida Ko Zinda Kare Usko 100 Shaheedo Ka Sawab Milta Hai Kyon Ke Shaheed To Ek Dafah Talwar Ka Zakhm Kha Kar Mar Jata Hai Magar Yeh ALLAH Ka Banda Umar Bhar Logo Ke Zubano Ke Zakhm Khata Rahta Hai.

Wajah Rahe Ke Marju Rasme Do Qisma Ki Hai Ek To Wo Jo Sharan Najaiz Hai Dusri Wo Jo Tabah Kun Hai Aur Boht Dafah Unke Pura Karne Ke Liye Musalman Sud Qarz Lete Hai Aur Sud Dena Bhi Haram Hai Aur Lena Bhi. Isliye Yeh Rasme Haram Ka Zariyah Hai Is Risala Me Dono Qism Ki Rasmo Ka Zikr Kiajayega Aur Bayan Ka Tariqa Yeh Hoga Ke Is Risale Ke Alhida Alhida Baab Hoge, Yani Paidaish Ki Rasmo Ka Ek Baab Phir Bayan Shadi Ki Rasmo Ka Ek Baab Phir Maut Ki Rasmo Ka Alhida Baab Wagera Wagera. Har Rasm Ke Mutliq Tin Batein Arz Ki Jayegi Awal To Marjuha Rasm Aur Phir Uski Kharabiyah Phir Uska Masnun Aur Jaiz Tariqa.

Is Kitaab Ka Naam "Islami Zindagi" Rakhta Hun Aur Rab Karim Ke Karam Se Ummid Hai Ke Wo Apne Habib ﷺ Ke Sadqa Me Isko Ism Ba Musma Banaye Aur Qabul Farma Kar Musalmano Ko Is Par Amal Ki Taufiq De Mere Liye Isko Tausha E Akhirat Aur Sadqa E Jariyah Bana De.

Aameen Ya Rabul Alamin Mufti Ahmad Yar Khan Naimi

## **Pehla Baab**

### **Bachhe Ki Paidaish**

#### **Murwajah Rasmein**

Bachho Ki Paidaish Ke Mauqa Par Mukhtlif Mulko Me Mukhtlif Rasmein Hai Magar Chand Rashme Esi Hai Jo Taqriban Kisi Qdar Farq Se Har Jagah Pai Jati Hai Wo Hasb E Zail Hai :

1) Ladka Paida Hone Par Aam Taur Par Zayda Khushi Ki Jati Hai Aur Agar Ladki Paida Ho To Baz Log Bajaye Khushi Ke Ranj Wa Gham Mehsoos Karte Hai.

- 2) Pehle Bacha Par Zayda Khushi Ki Jati Hai Phir Aur Bacho Par Khushi Manayi To Jati Hai Magar Kam.
- 3) Ladka Paida Ho To Paidaish Ke 6 Roz Tak Aurtein Mil Kar Dhol Bajati Hai.
- 4) Paidaish Ke Din Ladu , Ya Koi Mithhayi Ahl Qarbaat Me Taqsim Hoti Hai.
- 5) Is Din Mairasi Daam, Dusre Gane Bajane Wale Ghar Gher Lete Hai Aur Behuda Gane Ga Kar Inaam Ke Khawasgaar Hote Hai, Muh Mangi Chiz Lekar Jate Hai.
- 6) Behan, Behnogi, Wagera Ko Jordhe Rupia Wagera Boht Si Rasmo Ke Matahat Diye Jate Hai, Lat Dhalai , Gawand Banwai Wagera.
- 7) Dulhan Ke Ma, Baap , Bhai Ki Taraf Se Chhochhak Ana Zaroori Hota Hai Jisme Ke Dulha Dulhan, Saas Sasur, Nanad, Nandui Hata Ke Ghar Ke Behshti, Bhangi Ke Liye Bhi Kapdo Ke Jordhe Naqdi Aur Agar Ladki Paida Hui Hai To Bachi Ke Liye Chhota Choota Zewar Hona Zaroori Hai Garz Ke Maika Sasural Ka Diwala Ho Jata Hai.
- 8) Malan Aur Bhetyari Ghar Ke Darwaze Par Pato Ka Sehra Kagaz Ke Phool Bandti Hai Jiske Muawaza Me Ek Jordha Aur Rupia Kam Az Kam Wasul Karti Hai.

### In Rasmo Ki Kharabiyah

Ladki Paida Hone Se Ranj Karna Kufaar Ka Tariqa Hai Jis Ke Mutliq Quran Karim Farmata Hai

وَ إِذَا بُشِّرَ أَحَدُكُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

Balke Haq Yeh Hai Jis Aurat Ke Pehle Ladki Paida Ho. Wo Rab Ke Fazal Se Khush Nasib Hai Kyun Ke Huzur Syed Alam ﷺ Ke Daulat Khana Me Awal Dukhtar Hi Paida Hui To Goya Rab Ta'la Ne Sunnat E Nabi Ata Farma Di.

Jawan Ladkiyon Ka Gana Bajana Haram Hai Kyon Ke Aurat Ki Awaz Bhi Namehram Se Parda Hona Zaroori Hai Agar Aurat Namaz Pad Rahi Ho Aur Koi Aage Se Guzarna Chahe To Yeh Aurat Subhanallah Kah Kar Usko Itlah Na De Balke Tali Se Khabar De Jab Awaz Ki Is Qadr Pardadari Hai To Yeh Murwajah Gane Aur Baaje Ka Kya Puchhna.

Farzand Ki Paidaish Ki Khushi Me Nawafil Padna Aur Sadqa, Khairat Karna Kaare Sawab Hai Magar Biradari Ke Dar, Naak Katne Ke Khauf Se Mithai Taqsim Karna Bilkul Befayda Hai Aur Agar Sudi Qarza Lekar Yeh Kaam Kiye To Akhirat Ka Gunah Bhi Hai ,Isliye Is Rasm KO Band Karna Chaiye.

Dom Mirasi Logo Ko Dunia Hargiz Jaiz Nahi Kyon Ke Unki Umdardi Karna Dar Asal Unko Gunah Par Diler Karna Hai. Agar Un Mauqo Par Unko Kuch Na Mile To Yeh Tamaam Log Un Haram Paise Ko Chordh Kar Halal Kamai Hasil Kare Muhe Tajub Hota Hai Ke Yeh Qaume Yani Zanane (Khunsa) Dom Mirasi, Zandia Sirf Musalman Qaum Hi Me Hai. Isai, Yahudi, Hindu, Sikh Aur Parsi Qaumo Me Yeh Log Nahi. Iski Kya Wajh Hai ? Wajh Sirf Yeh Hai Ke Musalmano Me Khurafat Rasmein Ziyada Hai Aur Unlogo Ki Unhi Rasmo Ki Wajh Se Parwarish Hoti Hai Aur Digar Qaumo Me Na Yeh Rasmein Hai Na Is Qism Ke Log Aur Yaqinan Esi Paisawar Quam Me Muslim Qaum Ki Peshnai Par Bad Numa Daag Hai , Khuda Kare Yeh Log Halaal Rozi Kama Kar Guzara Kare.

Behan, Behnoyi Ya Digar Ahl Qurbaat Ki Khidmat Karna Beshak Kar E Sawab Hai Magar Jabke ALLAH Wa Rasool ﷺ Ko Khush Karne Ke Liye Ki Jaye Agar Dunia Ke Naam Wa Namud Aur Dikhawe Keliye Yeh Khidmatein Ho To Bilkul Bekar Hai. Dikhawe Ki Namaz Bhi Befayda Hoti Hai Aur Is Mauqo Par Kisi Ki Niyat Raza E ILLAHI Nahi Hoti Mehaz Rasm Ki Pabandi Aur Dikhawe Ke Liye Sab Kuch Hota Hai Warna Kya Zaroorat Hai Ke Chhuchhak Ke Aage Baja Bhi Ho Dunia Ko Bhi Jamah Kia Jaye Phir Maldaar Admi Is Kharch Ko Bardast Kar Leta Hai Magar Garib Musalmaan In Rasmo Ko Pura Karne Ke Liye Ya To Sudi Qarz Leta Hai Ya Ghar Rahan Karta Hai Lihaja In Tamaam Musaaraf Ko Band Karna Nihayat Zaroori Hai. Hazaar Ha Mauqo Par Apni Ladkiyon Aur Behno Ko Isliye Do Ke Yeh Rasool E Akram ﷺ Ka Hukm Hai Magar In Rasmo Ko Mita Do, Zukam Roko Take Bukhar Jaye. Aaj Yeh Halat Hai Ke Agar Bacha Paida Hone Par Dulhan Ke Maike Se Yeh Rasmein Puri Na Ki Jaye To Saas Wa Nand Ke Tano Se Ladki Ki Zindagi Wabaal Ho Jati Hai Aur Idhar Khana Jungi Shuru Ho Jati Hai Agar Yeh Rasmein Mit Jaye To In Ladaiyon Ka Darwaza Hi Band Ho Jaye.

## Islami Rasmein

### Bache Ke Paida Hone Par Yeh Kaam Karne Chaiye :

Bachha Paida Hote Hi Gusalm Dia Jaye , Naa; Katta Jaye Aur Jis Qadr Jaldi Ho Sake Uske Dahine Kaan Me Azaan Aur Baye Kaan Me Takbir Kahi Jaye Khawa Ghar Ka Koi Admi Ho Ya Azaan Aur Takbir Kah De Ya Masjid Ka Mauzin Ya Imaam Kahe Aur Agar Azaan Kahne Par Khairat Wa Sadqa Ki Niyat Se Unki Koi Khidmat Kardi Jaye To Acha Hai Kyon Ke Yeh Haq Ta'la Ka Shukariyah Hai Phir Yeh Koshish Ki Jaye Ke Bache Ko Pehli Guti (Gadti) Koi Nek Admi De Kyon Ke Tafseer Ruh Ul Bayan Me Hai Ke "Bacha Me Pehli Gutti Dene Wale Ka Asar Ata Hai Aur Uski Adat Paida Hoti Hai."

Balke Sunnat To Yeh Hai Ke Bacha Ki Tahniki Kardi Jaye, Tahniki Use Kahte Hai Ke Koi Naik Admi Apne Muh Me Khajur Ya Khirma Chaba Kar Bache Ke Talo Se Laga De Taake Bache Ke Pet Me Sab Se Pehle Jo Giza Pohche Wo Khirma Ho Aur Kisi Buzurag Ke Muh Ka Luhab. Sahaba E Kiram Allayrizwan Nabi ﷺ Se Apne Bacho Ki Tahniki Karaya Karte They. Dai Ki Ujrat Muqrar Honi Chaiye Jo Is Kaam Ke Bad De Di Jaye Agar Farzand Ki Khushi Me Milad Sharif Ya Fatiha Buzuragaan Kar Di Jaaye To Boht Acha Hai Uske Siwa Tamaam Rasumaat Band Kar Di Jaye. Chuchaak W Bhaat Ko Mitana Sakht Zaroori Hai.

## Dusra Baab

### Aqiqa Aur Khatna Ki Murwajah Rasmein

Aam Taur Par Aqiqa Aur Khatna Ke Mauqa Par Yeh Rasmein Hoti Hai, Boht Si Jagah Aqiqa Karte Hi Nahi Balke 6thi Karte Hai Wo Yeh Ke Bachhe Ki Paidaish Ke 6the Din , Raat Ke Waqt Aurtein Jamah Ho Kar Mil Kar Gaati Bajati Hai Phir Zacha Ko Kothhari Se Bahar Lakar Tare Dikha Kar Gaati Hia Phir Mithe Chawal Taqsim Kiye Jate Hai. Geet Nihayat Behuda Gaye Jate Hai Yeh Rasmein Khalis Hinduwani Hai Aur Jo Log Aqiqa Karte Hai Wo Apni Biradari Ke Lihaj Se Janwar Zibah Karte Hai Maine Yeh Dekha Hai Ke Bdi Biradari Wale Log Yeh 6,7 Janar Zibah Karke Tamaam Gosht Birdari Me Taqsim Kar Dete Hai Ya Pur Takluf Khana Paka Kar Aam Dawat Karte Hai Aur Yeh Bhi Mash'hur Hai Ke Dulhan Ka Pehla Bacha Maike Me Paida Huwa Aur Aqiqa Wagera Ka Sara Kharcha Dulhan Ke Maa Bap Kare Agar Wo Esa Na Kare To Sakht Badnami Hoti Hai. Jab Khatna Ka Waqt Ata Hai To Esi Rasmein Hoti Hai Khuda Ki Panah. Jamah Ho Kar Rat Bhar Gana Gaati Hai Aur Ghar Wale Gilgile Pakate Hai Phir Fajar Ke Waqt Jawab Ladkiyah Aur Aurtein Gati Hui Masjid Ko Jati Hai Waha Jakar Un Gulgulo Se Taaq Bharti Hai Yani Gi Ka Chiraag Aur Yeh Gulgule , Kuch Paise Taaq Me Rakh Kar Gati Hui Wapas Ati Hai Yeh Rasmein Baz Jagah Shadi Par Bhi Hoti Hai Aur Yeh Rasmein Up Ki Baz Qaumo Me

Zayda Hai Magar Khatna Ke Waqt Iska Hona Zaroori Hai, Jab Khatna Ka Waqt Aya To Qarbaatdar Jamah Hote Hai Jinki Maujudagi Me Khatna Hota Hai Nayi Karke Apni Kordi Rakh Deta Hai Jisme Har Shakhs Ek Ek, Dudh Ya Charana , Athh Ana Dalta Hai. Sab Mil Kar Gurba Ke Yaha To Pandra Bis Rupe Ho Jate Hai Magar Ameero Ke Ghar So, Do So, Dhai So Rupia Banta Hia Phir Bacha Ke Walid Ki Taraf Se Birdari Ki Roit Hoti Aur Bacha Ke Walid Apni Behno Behnoyi Wa Digar Ahl Qurbaat Ko Kapdo Ke Jorde Deta Hai, Idhar Bache Ke Nana, Mamu Ki Taraf Se Naqdi Rupiya.Kapdo Ke Jode Lana Zaroori Hota Hai. Ahl Qurbaat Jo Naai Ki Kothari Me Paise Rupe Dalte Hai Wo Naiwta Kahtala Hai, Yeh Dar Haqiqat Bache Ke Walid Par Qarz Ki Tarah Hota Hai Ke Jab Unlogo Ke Ghar Khatna Ho To Yeh Bhi Uske Ghar Naqdi Dey.

## In Rasmo Ki Kharabiyah

6thhi Chhati Karna Khalis Hinduo Ki Rasm Hai Jo Ke Unhone Aqeeqa Ke Muqabla Me Ijaad Ki Hai. Hum Pehle Arz Kar Chuke Hai Ke Aurato Ka Gana Bajana Haram Hai Isi Tarah Jacha Ko Tare Dikhana Mehaz Lagwyat Hai Phir Gane Waliyon Ko Mithhe Chawal Khilana Haram Ka Kam Badla Hai Lihaja Yeh Chhati Ki Rasm Bilkul Band Kar Dena Zaroori Hai Aqiqa Aur Khatna Me Is Qadr Kharcha Karne Ka Yeh Asar Padega Ke Log Kharcha Ke Khauf Se Yeh Sunnat Hi Chorh Dege, Aqiqa Aur Khatna Karna Sunnat Hai Aur Sunnat Ibadat Hai, Ibadat Ko Isi Tarah Kia Jaye Jis Tarah Nabi Karim ﷺ Se Sabit Hai. Apni Taraf Se Isme Rasmein Dakhil Karna Lagu Hia. Namaz Padna,Zakaat Dena,Hajj Karna Ibadat Hai Ab Agar Koi Shakhs Namaz Ko Gata Bajata Huwa Jaye Aur Zakat Dete Waqt Biradari Ki Roti Ko Zaroori Samje To Yeh Mehaz Behuda Baat Hai, Maine Ek Jawaan Shakhs Ko Kahte Suna Hai Ke Mera Khtina Nahi Huwa. Maine Puchha Kyon ? Usne Jawab Dia Ke Mere Baap Ke Pass Birdari Ki Roti Karne Ke Liye Rupia Na Tha, Isliye Mera Khatna Na Huwa. Dekha In Rashmo Ki Pabandiyon Me Yeh Kharabi Hai, Bache Ka Kharcha Baap Ke Zima Hai Iska Aqiqa Aur Khatna Baap Kare Yeh Pabandi Laga Dena Ke Pehle Bache Ka Khatna Nana Mamu Kare, Islami Qaide Ke Khilaaf Hai Isi Tarah Bardari Ki Roti Aur Nai Ko Is Qadr Chanda Karke Dunia Sakht Buri Rasm Hai Isko Band Karna Chaiye.

Neyota (Shadi Biya Me Naqdi Cash Rupe Deni Ki Rasm) Bhi Boht Buri Rasm Hai Jo Galiban Dusri Qaumo Se Humne Sikhi Hai Is Me Kharabi Yeh Hai Ke Yeh Jagde Aur Ladai Ki Jardh Hai Wo Is Tarah Farz Karo Ke Humne Kisi Ke Ghar Char Mauqo Par Do Do Rupe Diye Hai To Humbhi Hisab Lagate Rahte Hai Aur Wo Bhi Jisko Yeh Rupia Pohcha. Ab Humare Ghar Koi Khushi Ka Mauqa Aya Humne Usko Bulaya To Humari Puri Niyyat Yeh Hoti Hai Ke Wo Shakhs Kam Az Kam Das Rupe Humare Ghar De Take 8 Rupe Wo Ada Ho Jaye Aur Do Do Rupe Hum Par Chardh Jaye Idhar Isko Bhi Yeh Hi Khayal Hai Ke Agar Mere Pass Itni Raqam Ho To Main Waha Dawat Khane Jau Warna Na Jau, Ab Agar Uske Pass Is Waqt Rupia Nahi To Wo Sharmindagi Ki Wajh Se Aata Hi Naih Aur Agar Aya To Do Char Rupe De Gaya. Behar Haal Idhar Se Shikayat Paida Hui, Tane Baziyah Hui, Dil Bigad Pade. Baz Log To Qarz Le Kar Neyota Ada Karte Hai. Bolo ! Yeh Khushi Hai Ya Elaan E Jung ? Log Kahte Hai Ke Neyota Se Ek Shakhs Ki Waqtiah Madad Ho Jati Hai. Isliye Yeh Rasm Achhi Hai Magar Dosto ! Madad To Ho Jati Hai Lekin Dil Kaise Bure Hote Hai Aur Rupia Kis Tarah Phans Jata Hai Na Malum Yeh Rasm Kab Se Shuru Hui, Bahami Imadad Karna Aur Bat Lekin Yeh Bahmi Imdad Nahi Agar Bahmi Imdad Hoti To Phir Badla Ka Taqaza Kaisa? Lihaja Yeh Neyota Ki Rasm Bilkul Band Honi Chaiye. Han Agar Qurbaatdar Ko Bataur E Madad Kuch Dia Jaye Aur Uske Badla Ki Tawqu Na Rakhi Jaye To Waqai Madad Hai Isme Koi Mazaiqa Nahi, Hadiyah Se Mahabbat Badti Hai Aur Qarz Se Mahbbat Totati Hai.

Ab Neyota Behuda Qarz Ho Gaya Hai.

Note : Aqiqa,Khatna,Shadi,Maut Har Waqt Hi Neyota Ki Rasm Jari Hai Yeh Bilkul Band Honi Chaiye.



## Aqiqa Aur Khatna Ke Islami Tariqe

Tariqa Sunnat Yeh Hai Ke Bacha Ki Paidaish Ke Sathwi Roz Aqiqa Huwa Aur Agar Na Ho Sake To 15ve Din Ya 21ve Roz Yani Paidaish Ke Din Se Ek Din Paishtar, Agar Jumuah Ko Bacha Paida Huwa To Jab Bhi Aqia Ho Jumerat Ko Ho, Aqiqa Ka Hukm Yeh Hai Ke Ladke Ki Tarf Se Do Bakriya Ek Sal Ki Aur Ladki Ki Taraf Se Ek Bakri Ek Sal Ki Zibah Kar Di Jaye. Aqia Ke Janwar Ki Sari Nayi Ko Aur Un Dai Ko Di Jaye , Agar Yeh Dono Musalman Ho.

Gosht Ke Tin Hise Kar Diye Jaye, Ek Hisa Fuqra Ko Khairat Kar Dia Jaye, Dusra Hisa Ahl Qurbaat Me Taqsim Ho, Tisra Hisa Apne Ghar Me Khaya Jaye, Behtar Yeh Hai Ke Aqiqa Ke Janwar Ki Hadiyah Thodi Na Jaye Balke Jurdo Se Alhida Kardi Jaye Aur Gosht Wagera Kha Kar Hadiyah Dafan Kar Di Jaye. Satwe Roz Hi Bache Ka Nam Bhi Rakha Jaye Sab Se Behtar Hai "Muhamad" Magar Jiska Naam "Muhammad" Ho, Usko Bigad Kar Na Pukara Jaye. Abdullah , Abdulrehman Aur Ambiyah E Kiram Allaysallam Aur Sahaba E Kiram Rizwanullah Ta'la Azmain Ke Naam Par Nam Rakhna Bhi Acha Hai Isa, Musa, Ibrahim, Ismail, Abbas, Umar Wagera Aur Be Mana Nam Na Rakhe Jaye Jaise Badhu, Jumerati, Khairati Wagera Isi Tarah Jin Nam Me Fakhr Zahir Hota Ho Na Rakhe Jaye Jaise Shahejahan, Nawab, Raja , Badhshah Wagera. Ladkiyon Ke Naamm Qamar Ul Nisa, Jaha Ara Begam Wagera Na Rakho Balke Nam Fatima, Amina, Ayesha, Mariyum, Zainab, Kulsum Wagera Rakho.

Aqiqa Ke Waqt Jab Janwar Zibah Ho To Bacha Ke Baal Bhi Mundwa Diye Jaye Aur Balo Ko Chandi Se Wazan Karke Khairat Kar Di Jaye Aur Sar Par Za'afraan Bhagul Mal Dia Jaye.

Yeh Jo Mash'hur Hai Ke Bacha Ke Maa Baap Aqiqa Ka Gosht Na Khaye Mehaj Galat Hai, Aqiqa Wale Ko Ikhtiyar Hai Ke Khawa Kacha Gosht Taqsim Karte Ya Paka Kar Dawat Kar De Magar Khayal Rahe Ke Nam Wa Namud Ko Is Me Dakhil Na Ho, Faqat Sunnat Ki Niyat Se Ho, Nai Aur Qasai Ki Ujrat Pehle Se Muqrar Ho Jo Aqiqa Ke Bad De Di Jaye, Agar Nayi Apna Qadimi Khidmat Guzar Hai To Us Ko Zayda Ujrat Do, Jis Se Uska Haq Ada Ho Jaye Aur Agar Nahi To Wajeebi Ujrat De Do. Yeh Bhi Jaiz Hai Ke Ek Bada Janwar Jiske 7hise Hote Hai Kharid Kar Chand Bacho Ka Aqia Ek Hi Gaye Me Kar Dia Jaye Yani Ladke Ke Liye Do Satwe Hise Aur Ladki Ke Liye EK Hisa. Yeh Bhi Jaiz Hai Ke Agar Qurbani Ke Janwar Me Aqiqa Ka Hisa Dal Dia Jaye Ke Ladke Ke Do Hise Aur Ladki Ke Liye Ek Hisa.

Note : Aqiqa Farz Ya Wajeeb Nahi Hai Sirf Sunnat E Musthaba Hai, Gareeb Admi Ko Hargiz Jaiz Nahi Ke Sudi Qarz Lekar Aqiqa Kare. Qarz Lekar Zakat Bhi Dena Jaiz Nahi Aqiqa Zakat Se Badkar Nahi Hai. Maine Baz Gareeb Musalmano Ko Dekha Hai Ke Qarz Lekar Aqiqa Karte Hai Agar Aqiqa Na Kare To Becharo Ki Naak Kat Jaye, Wo Bagair Naak Ke Rah Jaye Garz Ke Sunnat Ka Khayal Nahi Apni Naak Ka Khayal Hai Esi Naak Khuda Kare Kat Hi Jaye.

## Khatna

Khatna Ka Sunnat Tariqa Yeh Hai Ke Satwe Baras Bacha Ka Khatna Kara Dia Jaye, Khatna Ki Umar Sat Sal Se Bara Baras Tak Hai Yani Bara Baras Se Zayda Der Lagana Manah Hai.

(Alamgiri)

Aur Agar Sat Sal Se Pehle Khatna Kar Dia Gaya To Jab Bhi Harj Nahi. Baz Log Aqiqa Ke Sath Hi Khatna Karte Hai, Yeh Asani Aur Aram Se Ho Jata Hai Kyon Ke Is Waqt Bacha Chalne Phirne Ke Qabil To Nahi Hai Take Zakhm Badha Le, Agar Ma Ka Dudh Is Par



Dala Jata Rahe To Boht Jald Zakhm Bhar Jata Hai. Khatna Karne Se Pehle Nai Ki Ujrat Taye Hona Zaroori Hai Jo Ke Usko Khatna Ke Bad De Di Jaye. Ilaaj Me Khas Kar Nigrani Rakhi Jaye, Tajurbakar Nai Baradari Ki Roti, Bahan Behnoyi Ke 50 50 Jode Aur Gaane Wali Aurto Aur Mairaso Ke Akhrazat Yeh Sab Musalmano Ki Kamzor Nak Ne Paida Kar Diye Hai Yeh Sab Chizein Bilkul Band Kar Di Jaye.

## Tisra Baab

### Bacho Ki Parwarish

#### Parwarish Ki Murwajah Rasmein

Aam Musalmano Me Yeh Mash'hur Hai Ke "Ladke Ko Do Sal Ma Apna Dudh Pilaye Aur Ladki Ko Sawa Do Saal "Yeh Bilkul Galat Hai. Musalmano Me Yeh Tariqa Hai Ke Bachpan Me Aulad Ke Ikhlaf Wa Adab Ka Khayal Nahi Rakhte. Gareeb Log To Apne Bachho Ko Awara Ladko Ke Sath Khelne Kudne Ki Ijazat Dete Ahi Aur Unki Talim Ka Zamana Kharab Sohbat Aur Khel Kud Me Barbad Kar Dete Hai, Wo Bache Ya To Jawaab Hokaar Bhik Mangate Phirte Hai Ya Zillat Ki Naukriyah Karte Hai Ya Daku Chor Aur Badmash Ban Kar Apni Zindagi Jail Khana Me Guzar Dete Hai Aur Maldar Log Apne Bacho Ko Shuru Se Sauqin Mijaz Banate Hai, Angrezi Bal Rakhna, Fuzul Kharch Karna Sikhate Hai. Har Waqt Laut Spot Wagera Pehnate Hai, Phir Apne Sath Cinema Aur Nach Ki Majliso Me Unhe Sharik Karte Hai, Jab Yeh Nau Nihal Kuch Hosh Sambhalta Hai To Usko Kalima Tak Na Sikhaya, College Ya School Me Dal Dia, Jahan Ziyada Kharch Karna, Fashionable Banana Sikhaya Gaya. Kharab Sohbat Se Sohbat Aur Mazhab Don Barbad Ho Gaye Ab Jab Nau Nihal College Se Bahar Aaye To Agar Agar Khatir Khawa Nokari Mil Gayi To Sahab Bahadur Ban Gaye Ke Na Maa Adab Jane Na Baap Ko Pehchane, Na Biwiyon Ke Huquq Ki Khabar, Na Aulad Ki Parwarish Se Waqif, Unke Zahan Me Ala Tarqi Yeh Aayi Ke Hum Log Angrez Samje Bhala Apne Ko Dusri Qaum Me Fana Kar Dena Bhi Koi Tarraqi Hai ! Agar Koi Maqul Jagah Na Mili To Un Becharo Ko Boht Musibat Padti Hai Kyon Ke College Me Kharch Karna Sikhaya , Kamana Na Sikhaya, Khilana Na Sikhaya, Apna Kam Naukar Se Karna Sikhaya, Khud Karna Na Sikhaya,

Na Padte To Su Tarah Khat Kama Kar, Wo Khoye Gaye Aur Talim Pakar

Ab Yeh Log College Ki Si Zindagi Guzar Ne Ke Liye Sharif Bad'mash Ho Jate Hai Ya Ja'ali Note Bana Kar Apni Zindagi Jail Me Guzarte Hai Ya Daku Ko Bad'mash Bante Hai

(Aksar Daku Talim Yafta, Graduate Payege) Ye Wohi Log Hai.

#### In Rasmo Ki Kharabiyah

Ladki Ko Sawa Do Saal Doodh Pilana Jaiz Nahi Ladki Ho Ya Ladka Dono Ko Do,Do Sal Doodh Pilaya Jaye.

Quran Karim Farmata Hai :

وَالْوَلَدُ يُرْضَعُ أَوْلَدَيْنِ حَوْلَيْنِ

Tarjumah E Kanzul Imaan :

Aur Maaye Doodh Pilaye Apne Bacho Ko Pure Do Baras.

Ma Baap Chahe To Do Sal Se Pehle Doodh Chudwan De Magar Do Sal Ke Bad Doodh Pilana Mana Hai. Jo Bache Ke Parwarish Ke Zamana Me Achi Sohbatein Nahi Pate Wo Jawan Hokar Ma Baap Ko Boht Pareshan Karte Hai Humne Bade Faishonable Sahabzado Ke Ma Baap Ko Dekha Hai Ke Wo Rote Phirte Hai, Mufti Sahab Tawiz Do Jis Se Bacha Kahna Maane, Humare Qabze Me Aaye. Magar Dosto ! Faqat Tawiz Se Kaam Nahi Chalta Kuch Thik Amal Bhi Karna Chaiye.

Ek Budhe Ne Apne Farzand Ko Wilayat Padne Ke Liye Bheja. Jab Barkhurdar Farig Ho Kar Watan Aane Laga To Budha Baap Istaqbaal Ke Liye Station Par Gaya. Ladke Ne Gadi Se Utar Kar Bap Se Puchha : "Well ! Budha To Acha Hai ? : Us Nalayaq Bete Ko Dosto Ne Pucha Ke Sahab Bahadur Yeh Budha Kon Hai ? Farmane Laga : "Mera Ashna Hai," Budhe Baap Ne Kaha Ke " Sahbo Q Mian Sahab Bahdaur Ka Ashna Nahi Balke Unki Walida Ka Ashna Hon." Yeh Is Nayi Tahzeeb Ke Natije Hai.

Hazrat Maulana Ahmad Jayun Rehamtullah Alay Jo Sultaan Gazi Mohiyudeen Alamgiri Aurangzeb Allayrehma Ke Ustad Aur Shahjaha Ke Yaha Boht Achhi Haishiyat Se Mulazim They. Mash'hur Yeh Hai Ke Ek Bar Jumuah Ke Waqt Maulana Ke Walid Mamuli Libas Me Jameh Masjid Delhi Me Aye Us Waqt Maulana Shahjahan Ke Pass Bethhe Hue They. Pehli Saf Se Uthh Kar Bhaage Apne Baap Ki Jutiya Saaf Kiye. Gard O Gubaar Aapke Imama Se Jhardha. Hauz Par Lakar Waju Karwaya, Aur Khas Shahjaha Ke Barabar Laakar Bithha Dia Aur Kaha Ke Yeh Mere Walid Hai Namaz Ke Bad Shahjahan Badhashah Unse Kaha Ke Aap Thhehro, Shahi Mehmaan Bano Unhone Jawab Dia Ke Me Sirf Yeh Dekhne Aya Tha Ke Mera Bacha Aapke Yaha Rah Kar Musalmaan Raha Hai Ya Bedeen Ban Gaya Hai Pehchananega Ya Nahi

Alhumdullilah Bacha Musalmaan Hai.

گندم از گندم برو ! از مکافات عمل گافل مشو

Jaisa Buna Waisa Kata.

## Bachho KI Parwarish Ka Islami Tariqa

Ladke Aur Ladki Ko Do Sal Se Zayda Doodh Na Pilao Bacha Kuch Bolne Ke Layaq Ho To Use ALLAH Azwajjal Ka Naam Sikhao, Pehle Maye , ALLAH ALLAH" Kah Kar Bacho Ko Sulati Thi Aur Ag Ghar Ke Radio Aur Agar Gramofone Baje Baja Kar Behlati Hai. Jab Bacha Samjdar Ho Jaye To Uske Samne Esi Harkat Na Karo Jis Se Bache Ke Ikhlq Kharab Ho Kyon Ke Bachho Me Naqal Karne Ki Zayda Adat Hoti Hai Jo Kuch Ma Baap Ko Karte Dekhte Hai Wahi Khud Bhi Karte Hai Unke Samne Namazein Padho, Quran Pak Ki Tilawatkaro, Apne Sath Masjid Me Namaz Ke Liye Ley Jao Aur Unko Buzurago Ke Qise Kahaniyah Sunao. Bacho Ko Kahaniyah Sunane Ka Boht Shoq Hota Hai, Sabaq Amuz Kahaniyah Sun Kar Achhi Adatien Padegi.

Jab Aur Zayda Hosh Sambhalae To Sab Se Pehle Unko Pancho Kalme, Imaan E Mujamil, Imaan E Mufsil Phir Namaz Sikhao, Kisi Mutaqi Ya Hafiz Ya Molvi Ke Pass Kuch Roz Bithha Kar Quran E Pak Aur Urdu Ke Deeniyat Ke Risale Zaroor Padhwa Do Jis Se Bachha Malum Kare Ke Main Kis Darkhat Ki Shaakh Aur Kis Shakh Ka Phal Hun Aur Paaki Palidi Wagera Ke Ahkaam Yad Kare.

Agar Haq Ta'ala Ne Apko Char Panch Ladke Diye Hai To Kam Az Kam Ek Ladke Ko Alim Ya Hafiz E Quran Banao Kyon Ke Ek Hafiz Apni Tin Pusto Ko Aur Alim Saat Pushto Ko Bakhswayega. Yeh Khayal Mehaz Galat Hai Ke Alim E Deen Ko Roti Nahi Milti, Yaqin Karlo Ke Angrezi Padne Se Taqdir Se Zayda Nahi Milti, Arbi Padne Se Admi Bad Nasib Nahi Ho Jata, Milega Wo Hi Jo RaDiq Ne

Qismat Me Likha Hai Balke Tajuraba Yeh Hai Ke Agar Alim Aur Sahi Ul Aqeedah Ho Bade Aram Me Rahta Hai Aur Jo Log Urdu Ki Chand Kitabein Dekh Kar Waiz Goyih Ko Bhik Ka Zariyah Bana Lete Hai Ke Waiz Kah Kar Paish Paisa Mangana Shuru Kar Dia. Unko Dekh Kar Alim E Deen Se Na Dar, Yeh Wo Log Hia Jinhone Apna Bachpan Awaragi Me Kharab Kar Dia Hai Aur Ab Mahzab Bhikari Hai. Warna Ulma E Deen Ki Ab Bhi Boht Qadar O Izzat Hai. Jab Graduate Mare Mare Phirte Hai To Mudrsin Ulma Ki Talash Hoti Hai Aur Nahi Milte. Apne Ladko Ko Shoqin Mijaz Kharchila Na Banao Balke Unko Sadagi Aur Apna Kaam Apne Hath Se Karna Sikhao, Circket, Hokey, Football Hargiz Na Khilao Kyon Ke Yeh Khel Kuch Faydamand Nahi Balke Unko Banot, Lakdi Ka Hunar, Danda ,Kasarat, Kushti Ka Fan , Agar Mumkin Ho To Talwar Chalana Wagera Sikhao Jis Se Tandusarti Bhi Achhi Rahe Aur Kuch Hunar Bhi Aa Jaye Aur Tashbazi Aur Patang Bazi, Kabutar Bazi, Cinemabazi Se Bacho Ko Bachao Kyon Ke Yeh Khel Haram Hai Balke Meri Raye To Yeh Hai Ke Bacho Ko Ilm Ke Sath Kuch Dusre Hunnar Bhi Sikhao Jis Se Bacha Kama Kar Apna Pet Paal Sake. Yeh Samjlo Ke Hunarmand Kabhi Khuda Ke Fazl Se Bhuka Nahi Marta. Us Maal O Dal Ka Koi Aitbar Nahi Un Bato E Sath Angrezi Sikhao College Me Padhao. Jaz Banao, Collector Banao Dunia Ki Har Jaiz Taraqi Karao Magar Pehle Usko Esa Musalmaan Kardo Ke Kothi Me Bhi Musalman Hi Rahe. Humne Dekha Hai Ke Qadiyaniyo Aur Rafziyo Ke Bache Garadaute Hokaar Kisi Auhade Par Pohch Jaye Magar Apne Mazhab Se Pure Waqif Hote Hai Musalmano Ke Bache Aise Ulu Hote Hai Ke Mazhab Ki Ek Bat Bhi Nahi Jante. Kharab Sohbat Pakar Bedeen Ho Jate Hai. Jis Qadr Log Qadiyani , Naichri Wagera Ban Gaye Yeh Sab Pehle Musalman They Aur Musalmaan Ke Bache They Magar Apni Mazhabi Talim Na Hone Ki Wajh Se Badmazhabio Ka Shikar Ho Gaye Yaqin Karo Ke Iska Wabaal Unke Maa Baap Par Bhi Zaroor Padega.

Sahaba E Kiram Allayrizwan Ki Parwarish Bargah E Nabuwat Me Aisi Kamil Hui Ke Jab Wo Maidan E Jung Me Aate To Ala Darja Ke Gazi Hote They Aur Masjid Me Aakar Ala Darja Ke Namazi, Ghar Bar Me Pohchkar Ala Darja Ke Karobari, Kachhari Me Aakar Ala Darka Ke Qazi Hote They, Apne Bacho Ko Is Talim Ka Namuna Banao Agar Deen Wa Dunia Me Bhalai Chahte Hon To Yeh Kitabein Khud Bhu Mutalah Me Rakho Aur Apni Biwi Bacho Ko Bhi Padhao : Bahar E Shariat Musnif Hazrat Maulana Amjadi Ali Sahab Rehamtullah Alay Kitab Ul Aqaid Musnif Hazrat Murshidi Wa Ustadi Maulna Molvi Muhammad Naeemudeen Sahab Damzilhum , Shan E Habib Ur Rehman, Saltanat E Mustafa Faqir Haqir Par Az Taqdir Ahmad Yar Khan Naimi.

(Note Humne Shan E Habib Ur Rehman, Saltanat E Mustafa Roman Tayar Kar Rakhi Hai Jinko Chaiye Le Sakta Hai Humse)

Ladkiyon Ko Khana Pakana, Sina, Parona, Aur Ghar Ke Kamkaz , Pakdamani Aur Sharam O Haya , Sikhao Ke Yeh Ladkiyon Ka Hunar Hai Unko Kaljyut Aur Graduate Na Banao Ke Ladkiyon Ke Liye Is Zamana Me College Aur Bazar Me Kuch Farq Nahi Balke Bazari Aurat Ke Pass Log Jate Hai Aur College Ki Ladki Logo Ke Pass Jati Hai, Jis Ka Din Rat Mushida Ho Raha Hai.

## Chotha Baab

### Biyah Shadi Ki Rasmein

Ab Jigar Tham Ke Bethho Meri Bari Ayi

Nikah Islam Me Ibadat Hai, Kabhi To Farz Ha Aur Aksar Sunnat. (Shami

Magar Hindustaan Me Maujuda Zamana Me Nikah Un Hinduwani Aur Haram Rasmo Aur Fuzul Kharcho Ki Wajh Se Wabaal E Jaan Ban Gaya Hai. Uska Nam Shadi Khana Abadi, Ab In Rasmo Ne Use Bana Dia, Shadi Khana Barbadi Balke Khanha Barbadi Kyon Ke Isme Ladke Aur Ladki Dono Ke Gharo Ki Tabahi Aati Hai. Nikah Ke Mutliq Tin Qism Ki Rasmein, Baz Wo Jo Nikah Se Pehle Ki Ho

Jati Hai. Baz Nikah Ke Waqt Aur Baz Nikah Ke Bad. Pehle To Ladki Ki Talash (Mangani) , Tarikh Muqrar Hona, Phir Nikah Ke Bad Chothi, Chala, Kangana Kholne Ki Rasmein, Lihaja Is Baab Ki Chand Faslein Karte Hai.

## Pehli Fasal

Dulhan Ki Talash, Mangani Aur Taarikh Thherana Maujuda Rasmein

Hindustaan Me Aam Taur Par Ladke Walo Ki Tamana Yeh Hoti Hai Ke Maldar Ki Ladki Ghar Me Aaye Jaha Humare Bachho Ke Khub Armaan Nikle, Is Qadr Jahez Laye Ke Ghar Bhar Jaye Udhar Ladki Walo Ki Arzoo Yeh Hoti Hai Ladka Maldar Aur Shoqin Ho, Angrezi Bal Katata Hon, Darhi Mundata Ho, Taake Humari Ladki Ko Cinema Dikhae Aur Uske Har Najaiz Armaan Nikale. Maine Boht Musalmano Ko Kahte Suna Ke Hum Darhi Wale Ko Apni Ladki Na Dege, Ladka Shoqin Chaiye Aur Boht Jagah Apni Aankho Se Dekha Ke Ladki Walo Ne Dulha Se Mutalba Kia Ke Darhi Mundawa Do To Ladki Di Ja Sakti Hai, Chunache Ladko Ne Darhiya Mundwayi , Kaha Tak Dekh Ki Batein Sunao, Yeh Bhi Kahte Suna Gaya Ke Namazi Ko Ladki Na Dege, Wo Masjid Ka Mula Hai, Humari Ladki Ke Armaan Aur Shoq Pure Na Karega. Punjab Me Yeh Aag Zayda Lagi Hui Hai. Jab Apni Marzi Ka Ladka Mil Gaya To Ab Khair Se Mangani (Kudmayi) Ka Waqt Aaya, Isme Dulhan Walo Ki Taraf Se Mutalba Ke Aise Kapdo Ka Jordha, Is Qadr Sone Ka Zewar Chadao, Is Farmayish Ko Pura Karne Ke Liye Ladke Wale Aksar Qarz Lekar Ya Kisi Jagah Se Zewar Mang Kar Chada Dete Hai. Jab Mangani Ka Waqt Aaya To Ladke Wala Apne Qurbaatdaro Ko Jamah Karke Awalan Unki Dawat Apne Ghar Karta Hai Phir Dulhan Ke Yaha Un Sabko Le Jata Hai. Jaha Dulhan Walo Ke Qurbaatdar Pehle Hi Se Jamah Hote Hai Garz Ke Dulhan Ke Ghar Do Qism Ke Mele Lag Jate Hai Phir Un Par Tarkib E Dawat Hoti Hai. U.P Me To Khane Ki Dawat Hoti Hai Magar Punjab Me Mithayi Aur Chaye Ki Dawat Jis Me Is Rasm Par Dono Taraf Se Char Panch So Rupia Tak Kharch Ho Jate Hai, Phir Dulhan Ke Yaha Se Ladke Ko Sone Ki Anguthi Aur Kuch Kape Milte Hia Aur Ladki Ko Dulha Walo Ki Taraf Se Qimti Jorda, Bhari Suthara Zewar Dia Jata Hai Phir Mangani Se Shadi Tak Har Eid, Baqri Eid Wagera Par Kapde Aur Waqtan Mausmi Mewa (Fruit) Aur Mithaya Ladke Ke Ghar Se Jana Zaroori Hai. Tarikh Thherane Par Logo Ka Majmah, Dawat Aur Mithai Taqsim Hoti Hia Phir Tarikh Muqrar Hone Se Shadi Tak Dono Gharo Me Aurto Ka Jamah Ho Kar Ishqiyah Gane, Dhol Bajana Lazim Hota Hai Jis Me Har Tisre Din Mithhayi Zaroor Taqsim Hoti Hai Is Me Bhi Kafi Kharcha Hota Hai, In Tamaam Rasmo Me Badtar Rasm (Maiyo (Maiya) Aur Patan Ki Rasmein Hai Jis Me Apni Parayi Aurtein Jamah Ho Kar Dulha Ke Auptan , Mehdi Lagi Hai, Apas Me Hansi Dillagi, Dulah Se Mazaq Wagera Boht Beizzati Ki Batein Hoti Hai. Yeh Maine Rasmein Arz Ki Hai Jo Qarib Qariib Har Jagah Kuch Farq Se Hoti Hai Aur Jo Mukhtlif Khas Khas Rasmien Jari Hia Unka Shumar Mushkil Hai.

## In Rasmo Ki Kharabiyah

Sakht Galti Yeh Hai Ke Ladki Aur Ladke Maldar Talash Kiye Jaye Kyon Ke Maldar Ki Talsh Me Ladke Ar Ladkiyah Jawan Bethhe Rahte Hai Na Koi Khatir Khawa Maldaar Milta Hai Na Shadiyah Hoti Hai Aur Jawaan Ladki, Ma Bap Ke Lie Pahad Hai Usko Ghar Me Bagair Nika Rakhna Sakht Kharabiyon Ki Jardh Hai. Dusri Yeh Ke Jo Mahbbat Wa Ikhlaf Garibo Me Hai Wo Maldaro Me Nahi, Tisra Yeh Ke Agar Maldar Ko Tum Apni Khal Bhi Utar Kar Dedo, Unki Aankh Me Ata, Yeh Ta'ane Hote Hai Ke Hume Kuch Nahi Mila Aur Agar Dulgan Wale Maldar Hai To Damad Mishl E Naukar Ke Sasural Me Rahte Hai. Biwi Par Shohar Ka Koi Rauab Nahi Hota. Agar Dulha Wale Maldar Hai To Ladki Us Ghar Me Laundi Ya Naukarani Ki Tarah Hoti Hai Apni Ladki Aise Ghar Me Do, Jaha Wo Ladki Ganimat Samji Jaye. Tajurba Ne Bataya Ke Gareeb Aur Sharif Gharane Wali Ladkiyah Un Ladkiyon Se Aram Me Hai Jo Maldar Me Gayi. Ladki Walo Ko Chaiye Ke Dulha E Tin Batein Dekhein, Awal To Tandurast Ho, Kyon Ke Zindagi Ki Bahar Tandursati Se Hai. Dusra Uske Chalchalan Ache Hon, Badmash Na Ho, Sharif Log Ho, Tisra Yeh Ke Ladka Hunar Mand Aur Kamao Ho Ke Kama Kar

Apne Biwi Bacho Ko Paal Sake, Maldari Ka Koi Aitbar Nahi Yeh Chalti Phirti Chandani Hai. Hadees Pak Me Hai Ke Nikah Me Koi Mal Dekhta Hai Koi Jamaal "Magar Tum Deendari Dekho." Sahi Muslim.

Yeh Bhi Yaad Rakho Ke Tin Qism Ke Malo Me Barkat Nahi, Ek To Zamin Ka Paisa Yani Zamin Ya Makan Farokht Karke Khao, Usme Kabhi Barkat Nahi, Chae Ke Ya To Zamin Na Farokht Karo Aur Agar Farokht Karo To Uska Paisa Zamin Hi Me Karch Karo.

Hadees

Musnad imam Ahmad Bin Humble

Dusra Ladki Ka Piya Yani Ladki Wale Jo Rupia Le Kar Shadi Karte Hai Us Me Barkat Nahi Aur Piya Lena Haram Hai Kyon Ke Ya To Yeh Ladki Ki Qimat Hai Ya Riswat Yeh Dono Haram Hai. Tisra Wo Jahez Wa Mal Jo Ladki Apne Mayke Se Laye Agar Dulah Usko Guzraat Ka Zariya Bana De To Usme Barkat Nahi Hogi. Apni Quwat E Bazu Par Bharosa Karo, Darhi Aur Namaz Ka Mazak Udane Wale Sab Kafir Hue. Yeh Bhi Yad Rakho Ke Molviyon Aur Deendaro Ki Biwiyah Faishon Walo Ki Biwiyon Se Zayda Aram Me Rahti Hai. Awal To Islamiye Ke Deendar Admi Khuda Ke Khauf Se Biwi Bachho Ka Haq Pehhanta Hai. Dusra Yeh Ke Deendar Admi Ki Nigah Sirf Apni Biwi Par Hi Hoti Hia Aur Azad Logo Ki Temporry Biwiyha Boht Si Hoti Hai Jin Ka Din Rat Tajurba Ho Raha Hai. Wo Har Phool Ko Sungta Aur Har Bag Me Jata Hai. Kuch Dino To Apni Biwi Se Mahbbat Karta Hai Phir Aankh Pher Leta Hai. Mangani Ki Rasmo Ki Kharabiyah Bayan Se Bahar Hai. Boht Se Log Sudi Qarz Se Ya Mang Kar Zewar Chada Dete Hai. Shadi Ke Bad Phir Dulhan Se Wo Zewar Hile Bahane Se Lekar Wapas Karte Hai. Jiski Wajh Se Apas Me Khub Ladaiyah Hoti Hai Aur Shuru Ki Wo Ladai Aisi Hoti Hai Ke Phir Khatam Nahi Hoti Aur Kahi Aisa Bhi Hota Hai Ke Mangani Toot Jati Hai. Phir Dulhan Walo Se Zewar Waoas Manga Jata Hai Idhar Se Inkar Hota Hai Jis Par Muqdamas Bazi Ki Naubat Ati Hai. Isi Tarah Mangani Ke Waqt Dawat Aur Fuzul Kharchi Ka Haal Hai Agar Mangani Chhoot Gayi To Mutalaba Hota Hai Ke Humara Kharcha Wapas Karo Aur Dono Fariq Khub Ladte Hai. Baz Dafah Mangani Me Itna Kharch Ho Jata Hai Ke Fariqain Me Shadi Ke Kharch Ki Himmat Nahi Rahti, Phir Kabhi Kabhi Kapdo Ke Jode Aur Mithhaiyon Ka Kharch Ladke Walo Ka Diwala Nikal Deta Hai Aur Shadi Ke Waqt Gaur Karta Hai Ke Dulhan Wale Ne Is Qadr Jahez Aur Zewar Wagera Dia Nahi Jo Mera Kharch Kara Chuka Hai, Agar Ladki Wale Ne Itna Na Dia To Ladki Ki Jan Suli Par Rahti Hai Ke Tere Bap Ne Humare Ley Ley Kar Khaya, Dia Kya ? Aur Agar Khub Dia To Kahte Hai Ke Kya Dia ! Hum Se Bhi To Khub Kharch Kara Liya. Baqi Gane Bajane Ki Rasmo Me Wo Kharbiyah Hai Jo Hum Pehle Bayan Kar Chuke Hai. Maiya Aur Optan Ki Rasmein Boht Se Haram Kamo Ka Majmuah Hai Islamiye Un Tamaam Rasmo Ko Band Karna Zaroori Hai.

## Islami Rasmein

Ladki Ke Liye Ladka Aur Ladke Ke Liye Ladki Aisi Talah Ki Jaye Jo Sharif Aur Deendar Ho Take Apas Me Mahbbat Rahe. Jaha Ladki Ki Marzi Na Ho Waha Hargiz Nikah Na Ho. Isi Tarah Jaha Ladki Ya Ladki Ma Ki Mansha Na Ho Waha Nikah Karna Zahr Qatil Hai, Humne Dekha Hai Ke Aisi Shadiyah Kamyab Nahi Hoti. Islamiye Sharan Zaroori Hai Ke Ladki Se Izan Lete Waqt Ladke Ka Nam Ma'a Uske Walid Aur Mehar Ke Bataya Jaye Ke "Aey Beti" ! Hum Ladki Ki Raye Malum Karne Ke Liye Hi To Hai Agar Mauqa Ho To Ladke Ko Ladki Paigam Se Pehle Kisi Bahana Se Khufiya Tar Par Dikha Di Jaye Ke Ladki Ko Yeh Khabar Na Ho( Hadees). Balke Nikah Se Paishtar Apne Sare Qurbaatdaro Ka Mashwara Lena Bhi Behtar Hai. Quran Karim Farmata Hai :

Aey Nikah Ke Sare Quraab Daro Zimedat Ho Jate Hai Aur Agar Dulhan Aur Dulha Me Na Itefaqi Ho Jayeto Yeh Log Milkar Itefaq Ki Koshish Karte Hai. Mangani Dar Asal Nikah Ka Wada Hai Agar Yeh Na Bhi Ho Koi Harj Nahi. Lihaja Behtar Yeh Hai Ke Mangani Ki Rasam Nilkul Khatam Kar Di Jaye Isko Koi Zaroorat Nahi Hia Aur Siwa E Nuqsan Ke Us Se Koi Fayda Nahi Galiban Humne Yeh

Rasmein Hinduo Se Sikhi Hai Kyon Ke Siwa E Hindustan Ke Aur Kahi Yeh Rasm Nahi Hoti Balke Arbi Ya Farsi Zubano Me Iska Koi Nam Bhi Nahi. Iske Jitne Nam Milte Hai Sab Hindi Zuban Ke Hai. Chunache Magani ,Sagai,Kudmayi, Saakh Yeh Iske Nam Hai Aur Unme Se Koi Bhi Arbi,Farsi Nahi. Aur Agar Uska Karna Zaroori Hi Ho To Is Tarah Karo Ke Pehle Ladke Wale Ke Yaha Uske Qurbaat Dar Jamah Ho Aur Wo Unki Khatir Wa Tawajah Sirf Paan Aur Chaye Se Kare.Agar Kahi Paan Ka Riway Na Ho Jaise Punjab To Wo Sirf Khali Chaye Se Jis Ke Saht Koi Mithayi Na Ho, Phir Yeh Log Uthh Kar Ladki Wale Ke Yaha Aa Jaye Wo Bhi Iski Tawajh Pan Ya Khali Chaye Se Karey. Ladke Wale Apne Sath Dulhan Ke Liye Ek Soti Dubpata Aur Ek Sone Ki Nath(Nathni) Laye Jo Paish Kar De. Dulhan Walo Ki Taraf Se Ladke Ke Ko Ek Soti Rumal Ek Chandi Ki Anguthi Ek Nagina Wali Paish Kar Di Jaye Jiska Wazan Char Masha Se Zayda Na Ho Kyon Ke Mard Ko Resham Aur Sona Pehanana Haram Hai, Lo Yeh Magani Ho Gayi Aur Dusre Shehar Se Magani Karne Wale Aye Hai To Un Me Sat Admi Se Zayda Na Aaye Aur Dulhan Wale Mehmani Ke Lihaj Se Unko Khana Khilaye Magar Us Khane Me Dusre Muhla Walo Ki Aam Dawat Ki Koi Zaroorat Nahi Phir Uske Bad Ladke Wale Jab Bhi Aaye To Unpar Mithhayi Aru Kapdo Ki Jordo Ki Pabandi Na Ho Agar Apni Khushi Se Bacho Ke Liye Thodi Si Mityai Laye To Usko Muhala Me Taqsim Karne Ki Koi Zaroorat Nahi. Hadees Pak Me Hai Ke Ek Dusre Ko Hadiyah Do Mahbbat Badegi.

Magar Is Hadiyah Ko Tax Na Bana Lo Ke Wo Bechara Is Ke Bagair Aahi Na Sake. Tarikh Ka Muqrar Karna Bhi Usi Sadgi Se Hona Zaroori Hai Ke Agar Isi Shehar Se Log Aa Rahe Hai To Unki Tawajah Sirf Pan Ya Khali Chaye Se Ho Aur Agar Dusre Shehar Se Aa Rahe Hai To 5 Admi Se Zayda Na Ho Jinki Tawajah Khane Se Ki Jaye Aur Muqrar Karne Wale San Rasida Buzurag Log Ho Aur Behtar Yeh Hai Ke Shadi Ke Liye Jumuah Ya Somwar (Peer) Ka Din Muqrar Ho Kyon Ke Yeh Boht Barkat Wale Din Hai, Phir Tarikh Ke Bag Gaane Bajane Dhol Wagera Na Ho Balke Agar Ho Sake To Tisra Din Mehfil E Milad Kar Dia Karey, Jis Me Nat Khawani Aur Durood E Pak Ki Tilwat Ho , Aise Waiz Kiye Jaye Jis Me Maujuda Rasmo Ki Buraiyah Bayan Ho. Maiyo Aur Optan Ki Tamaam Rasmein Bilkul Band Kar Di Jaye Yani Agar Dulhan Ko Ek Jagah Bithha Dia Jaye Ya Ke Dulha Dulhan Ke Khushbi Yani Optan Mala Jaye To Koi Harj Nahi Ke Yeh Optan Ek Tarah Ki Khushboo Hai Aur Khushboo Nabi Karim ﷺ Ko Boht Pasnad Thi, Balke Shadi Ke Waqt Khushboo Istemaal Karna Sahaba E Kiram Allayrizwan Se Sabit Hai Lekin In Kamo Ke Sath Ki Haram Rasmein Gana Bajana Aurto Mardo Ka Khalt Malt Hona, Behuda Mazaq Sab Band Kar Diiye Jaye Garz Ke Deeni Aur Duniawi Kamo Me Huzur ﷺ Ki Pairwari Deen O Dunia Ki Bhaliyah Ka Zariyah Hai. Is Zamana Me Baz Log Dulha Ko Chandi Ka Zewar Pehante Hai Ya Chhuri Chaqu Unke Sath Rakhte Hai Take Usko Bhut Na Chimat Jaye Yeh Sab Najaiz Rasmein Hai Agar Dulha Par Kisi Qism Ka Khauf Hai To Subha Sham Ayat Ul Qurshi Pad Kar Khud Apne Par Dam Kar Liya Kare Balke Namazi Admi Ko Kabhi Koi Aseb Bafazala Ta'la Nahi Chhuta, Quran Pak Acha Nigehbaan Hai, Isko Ikhtiyaar Karo.

## Dusri Fasal

### Nikah Aur Rukhsat Ki Rasmein

#### Maujuda Rasmein

Nikah Ke Waqt Do Tarah Ki Rasmein Hoti Hai. Kuch Wo Jo Dulha Ke Ghar Ki Jati Hai Aur Kuch Wo Jo Dulhan Ke Ghar. Dulha Ke To Yeh Hota Hai Ke Dulha Ko Nayi Gusadeeta Hai Wahi Kapde Badalwata Haim Surkh Rang Ki Pagadi Bandh Kar Uspar Sunhari Gota Lapet Dia Jata Hai Phir Us Par Sehra Bandhata Hai Jis Me Phool Pati Aur Nilkiyah Lagi Hoti Hai. Nayi Yeh Kaam Karke Ek Thali Rakh Deta Hai Jisme Tamaam Qirbaatdaar Mard , Rupia Paisa Nichawar Karke Daalte Hai. Iske Bad Aurretin Nichawar Karti Hai Jo Nayi Ki



Biwi Nayi Ka Haq Hota Hai Aur Aj Se Pehle Sare Qirbaatdar Jamah Ho Chukte Hai Jo Khana Pina Khat Pite Hai Aur Neyota Ke Rupe Diye Jate Hai , Likhne Wala Wo Rupe Likhta Jata Hai. Uske Khane Ka Barat Ki Roti Hai. Us Waqt Ziyada Qabil E Reham Dulha Ke Nana Mamu Ki Halat Hoti Hai Kyon Ke Unpar Zaroori Hai Ke Bhat Lekar Aaye Warna Naak Kat Jayegi, Is Bhaat Ki Rasam Ne Sad Han Ghar Barbad Kar Diye.

Bhat Me Zaroori Hai Ke Dulha Aur Uske Tamaam Qurbaatdaro Ke Liye Kapde Ke Jorde, Kuch Naqdi Aur Kuch Gala Laawe. Baz Jagah 40,50 Jorde Tak Lane Padte Hai. Agar Ek Jordha Pa Rupe Me Bhi Banao To Dhay Rupe Thhande Ho Gaye. Khud Maine Ek Dukandar Ko Dekha Ke Bade Maze Se Guzar Kar Raha Tha, Bhanji Ki Shadi Aan Padi, Maine Unko Boht Samjaya Ke Bhaat Na De Ya Apni Haishiyat Ke Mutabiq De Wo Na Mana.

Akhirkar Uski Dukan Baat Ke Nazar Ho Gayi Ab Boht Musibat Me Hai.

Bhanji Ke Nikah Me Yeh Bhi Zaroori Hota Hai Ke Kapdo Ke Jordo Ke Siwa Bhanji Ko Zewar Ya Baraat Ki Roti Mamu Kare. Garz Ke EK Shadi Me Char Gharo Ki Barbadi Ho Jati Hai. Jab Yeh Rasmein Ho Chuki To Ab Baraat Chali, Jiske Sath Bari Aur Aage Baja, Balke Baz Dafah Aage Aage Nachne Wali Laundiyah Bhi Hoti Hai, Gole Chalte Jate Hai, Atishbazi Me Aag Lagti Jati Hai. Bari Us Mewa (Frot) Ko Kahte Hai Jo Dulha Ki Taraf Se Jati Hai Jisme Shakr, Ek Man Nariyal, Makhana Wagera Tis Sar Kacha Doodh Wagera Bhi Hota Hai. Dulhan Ke Ghar Yeh Chizein Di Jati Hai Jo Bad Shadi Taqsim Hoti Hai. Jab Baraat Dulhan Ke Makaan Par Pohchi To Awal Waha Atishbazi Aag Lagayi Gayi Phir Phool Pati Litai Gayi Phir Tamaam Baratiyon Ko Dulhan Walo Ki Taraf Se Aam Dawat Di Gayi Phir Nikah Huwa, Dulha Makan Me Gaya Jaha Pehle Aurto Ka Majmah Laga Huwa Hai. Us Mauqa Par Badi Pardanashin Aurtein Bhi Dulha Ke Samne Betakluf Bagair Parda Aa Jati Hia. Galiyah Se Bahre Hue Gane Gaaye Jate Hai. Saliyah Behnoyi Se Qism Qism Ke Mazaaq Karti Hia (Halake Saliyo Ka Behnoyi Se Parda Sakht Zaroori Hai), Mairasan Wagera Apne Huquq Wasul Karti Hia Phir Rukhsat Ki Tayari Hoti Hai Jahez Dikhaya Jata Hai. Jahez Me Tin Qism Ki Chizein Hoti Hai, Ek To Dulha Walo Ke Liye Kapdo Ke Jorde Yani Dulha Uske Ma Bap , Dada Dadi, Nana Nani, Mamu, Bhai, Chacha, Taya Tai, Bhangi, Behshati , Nayi Garz Ke Sab Ko Jorde Zaroor Diye Jate Hai Jinka Majmuah Baz Jagah Isi Balke Nawe Jorde Hote Hai. Dusra : Kath Kaabaad Yani Maize , Kursiya, Bartan, Char Paiya Wagera Tisra : Zewar. In Sab Ki Numaish Ke Bad Rukhsati Hui, Jisme Bahar Baja Ka Shor Andar Rone Chilane Walo Ka Zor Hota Hai. Palki Me Dulhan Sawar, Aage Dulah Gorde Par Sawar, Palki Par Se Paise Balke Punjab Me Rupiyo Aur Chandi Ke Chale Aur Angutho Ki Bikhair Hoti Hai Rawangi Hui. Subhan ALLAH Kya Pakiza Majlis Hai Ke Aage Bhangiyon Aur Chamaro Ke Bache Lautne Walo Ka Hujum Phir Baje Wale Mairsiyo Ki Jamaat Aur Jamaat E Sharqa Pichhe, Agar Aankh Ho To Aisi Majlis Me Shirkat Bhi Ma'ayub Samjo, Kaha Tak Bayan Kia Jaye Baz Wo Rasmein Hai Jinke Bayan Se Sharm Bhi Ati Hai Ke Is Kitab Ko Gair Muslim Qaume Bhi Padegi Wo Musalmano Ke Mutliq Kya Raye Qayam Karegi !

Haq Yeh Hai Ke Hum Apne Buzurago Ke Aise Nakhalf Aulad Hue Ke Humne Unke Nam Ko Bhi Duba Dia. Aaj Aisi Wahiyaat Rasmein Bhangi Jamaro Me Bhi Nahi Jo Musalmano Me Hai.

### **In Rasmo Ki Kharabiyah**

In Rasmo Ki Kharabiyah Me Kya Bayan Karu, Sirf Itna Arz Kar Deta Hun Ke In Rasmo Ne Musalman Maldaro Ko Garib Kangal Bana Dia, Ghar Walo Ko Beghar Kar Dia, Musalmano Ke Mohle Hinduo Ke Pass Pohch Gaye, Har Shakhs Apne Shehar Me Sadha Mishale Apni Aankho Se Dekhta Hai. Ab Chand Kharabiyah Jo Moti Moti Hai Arz Karta Hun. Awal Kharabi Yeh Hai Ke Is Me Maal Ki Barbadi Aur Haq Ta'ala Ki Nafarmani.

Na Khuda Hi Mila Na Wisal E Sanam, Na Idhar Ke Rahe Na Udhar Ke Rahe

Dusra Yeh Hai Ke Yeh Sare Kam Apne Nam Ke Liye Kiye Jate Hai, Magar Dosto ! Siwa E Badnami Ke Kuch Bhi Hasil Nahi Hota. Khane Wale To Khane Me Aib Nikalte Hue Jate Hai Ke Isme Gi Wilayati Tha, Namak Ziyda Tha, Mirch Achi Na Thi Aur Dulha Wale Humesha Shikayat Hi Karte Dekhe Gaye, Ladki Ke Liye Waha Ta'ane Hi Ta'ane Hote Hai.

Latifa :

Yeh Ajib Bat Hai Ke Humare Ghar Yeh Baraati Umda Umda Mazedaar Maal Kha Kar Jaye Magar Unka Muh Sidha Nahi Hota Khane Me Aib Nikalte Hai Magar Auliyah ALLAH Aur Peer Murshid Ke Ghar Sokhi Rotiyah Aur Dal Dila Khushi Se Kha Kar Tabruk Samj Kar Tarifein Karte Hai. Wo Sukhi Rotiyah Apne Bacho Ko Pardesh Me Bhejte Hai , Jakar Dekho Ajmer Sharif Ka Dila Aur Bagdad Sharif Aur Dsure Aastano Ki Dal Rotiyah , Iski Wajh Kya Hai ?

Dosto ! Wajh Sirf Yeh Hai Ke Yeh Khane Makhluq Ko Razi Karne Ke Liye Hai Aur Wo Khush Rotiyah Khaliq Ke Liye Agar Hum Bhi Shadi Biyah Ke Mauqa Par Khana, Jahez Wagera Faqat Sunat Ki Niyat Se Sunnat Tariqa Par Kare To Kabhi Koi Aitraz Ho Sakta Hi Nahi. Humare Dost Abdulgani Sahab Har Saal Baqri Eid Ke Mauqa Par Huzur Nabi Karim ﷺ Ki Taraf Se Qurbani Karte Hai Aur Pulao Paka Kar Aam Musalmano Ki Dawat Karte Hai.

Maine Dekha Hai Ke WO Mauzaz Musalman Jo Kisi Ki Shadi Biyah Main Bade Nakhre Sahe Jate Hai Wo Bagair Bulaye Yaha Aa Jate Hai Aur Agar Akhri Ek Asar Bhi Palte Hai To Tabruk Samj Kar Khate Hai, Abhi Qarib Me Hi Anjuman Khuda Um Sufiyah Ke Sadr Fazal E ILLAHI Sahab Paga Niwala Rais Gujrat Ne Walima Ki Dawat Sunnat E Niyat Se Ki Na Kisi Ko Shikayat Paida Hui Aur Na Kisi Ne Aib Nikala. Arz Yeh Hai Ke Huzur Nabi Karim ﷺ Ka Naam Pak Aib E Posh Hai Jis Chiz Par Unka Naam Aa Jaye Us Ke Sab Aib Chhup Jate Hai Agar Hum Log Walima Ka Khana Sunnat Ki Niyat Se Kare To Agar Dal Roti Bhi Musalano Ke Samne Rakh Dege Wo Bhi Musalman Barkat Ki Niyat Se Shair Ho Kar Khayege.

Tisri Kharabi In Rasmo Ki Me Yeh Hai Ke Unki Wakh Se Sharif Garibo Ki Ladkiyah Bethhi Rahti Hai Aur Maldaro Ki Ladkiyah Thhikane Lag Jati Hai Kyon Ke Log Apne Beto Ka Paigam Waha Hi Le Jate Hai Jaha Zayda Jahez Mile Agar Har Jagah Ke Liye Muqarr Ho Jaye Ke Ameer O Garib Sab Itna Hi Jahez Wagera De To Har Musalman Ki Ladki Jald Thhikane Lag Jaye.

Chothi Kharabi Yeh Hai Ke In Rasmo Ki Wajh Se Musalmano Ko Apni Aulad Wa Badl Jaan Malum Hone Lagti Hai Ke Agar Kisi Ke Ladki Paida Hui Samja Ke Ya To Ab Mere Makan Ki Khair Nahi Ya Jaidad Wa Dukan Chali Isliye Log Ladki Paida Hone Par Gabrate Hai Yeh In Rasmo Ki "Barkat" Hai.

Panchwi Kharabi Yeh Hai Ke Nikah Se Maqsud Hota Hai Do Qaumo Ka Mil Jana Yani Ladke Wale Ladki Wale Ke Qarbaat Dar Aur Mohib Ban Jaye Aur Ladki Wale Ladke Wale Ke, Isiliye Is Ka Nam Nikah Hai, Nikah Ke Mani Hai Mil Jana Yeh Nikah Qabilo Aur Jamato Ko Milane Wali Chiz Hai. Mishl Mash'hur Hai Ke Har Nikah Me Ladki De Kar Ladka Lete Hai Aur Ladka De Kar Ladki Hasil Karte Hai Magar Ab Musalmano Ne Samj Liya Ke Nikah Mal Hasil Karne Ka Zariyah Hai Jis Ke Char Farzand Ho Gaye Wo Samja Ke Meri Char Jaydad De Ho Gayi Unko Biyahuga, Jahez Se Ghar Bhar Luga. Abj Jab Dulhan Khatir Khawa Jahez Na Layi Ladai Qayam



Ho Gayi Aur Ab Aam Taur Par Nikah Ladai Ki Jarh Ban Kar Rah Gaya Hai Ke Apne Azizo Me Ladki Do To Apas Ka Purana Rishta Bhi Khatam Ho Jata Hai Kyon ? Isliye Ke Nikah Ko Ek Maali Karobar Samj Liya Gaya Hai.

6thi Kharabi Yeh Hai Ke Agar Kisi Shakhs Ke Chand Aulad Hai Pehle Ka Nikah To Boht Dhoom Dham Se Kia, Us Ek Nikah Me Uska Maslah Khatam Ho Gaya, Baqi Aulad Ke Faqat Nikah Hi Hue Koi Rasm Ada Na Hui Kyon Ke Rupia Na Tha To Ab Us Aulad Ko Ma Baap Se Shikayat Paida Hoti Hai Ke Bade Bhai Me Kya Khubi Thi Jo Hum Me Na Thi To Baap Aur Aulad Me Aisi Bigadti Hai Ke Khuda Ki Panah !

7vi Kharabi Yeh Hai Ke Ladki Walo Ne Dulah Ke Nikah Ke Aqt Apna Kharch Karaya Ke Uska Makaan Bhi Rahan Ho Gaya , Boht Qarza Sar Par Sawar Ho Gaya, Ab Dulhan Sahiba Jab Ghar Main Ayi To Makaan Bhi Hath Se Gaya Aur Musibat Bhi Aa Padi, To Naam Yeh Hota Hai Yeh Dulhan Aisi Manhus Aayi Ke Uske Aate Hi Humare Ghar Ki Khair O Barkat Ud Gayi Us Se Ladaiyah Shuru Ho Jati Hai Yeh Khabar Nahi Ke Bechari Dulhan Ka Qasur Nahi Balke Tumhari Un Hinduwani Rasmo Ki "Barkat" Hai.

8vi Kharabi Yeh Hai Ke Un Rasmo Ko Pura Karne Ke Liye Garib Log Ladki Ke Paida Hote Hi Fikr Karne Lagte Hai Ju Ju Aulad Jawan Hoti Hai Unki Fikre Badti Jati Hai, Ab Na Roti Achhi Malum Hoti Hai Na Pani, Fikr Yeh Hoti Hai Ke Kisi Surat Se Rupia Jamah Karo Ke Yeh Rasmein Puri Ho Ab Rupia Jamah Kar Rahe. Is Rupia Me Zakaat Bhi Wajeeb Hai Aur Hajj Bhi Farz Ho Jata Hai Wo Nahi Ada Karte Kyon Ke Agar In Ibadat Me Yeh Rupia Kharch Ho Gaya To WO Shaitani Rasmein Kis Tarah Puri Hogi. Maine Ek Sahab Ko Dekha Ke Unke Pass Taqriban Do Hazar Rupia Tha, Maine Kaha : "Aap Par Hajj Farz Hai, Hajj Ko Jao:. Farmane Lage Ke "Bada Hajj To Ladki Ki Shadi Aur Uska Jahez Hai." Maine Kaha : Shadi Ke Akhrajat Jo Apni Qaum Ne Bana Liye Hai Wo Farz Nahi Hai Aur Hajj Farz Hai , Farmane Lage : "Kuch Bhi Ho Nak To Nahi Katwayi Jati." Akhir Hajj Na Kia Ladki Ki Shadi Me Gulchhare" Udaye/

Aapne Boht Maldaro Ko Dekha Hoga Ke Haj Unko Nasib Nahi Hota Lagatar Shadiyon Se Hi Unhe Chhutakara Nahi Milta, Udhar Tawajha Kaise Kare Yeh Bhi Khaal Rahe Ke Hajj Karna Har Us Shakhs Ka Farz Hai Jiske Pass Makka Muazmah Jane Ane Ka Kiraya Aur Baqi Musaraf Ho Yeh Jo Mash'hur Hai Ke Budape Me Hajj Karo Galat Hai Kya Khabar Ke Budapa Humko Milega Ya Nahi Aur Yeh Maal Rahega Ya Nahi.

9vi Kharabi Yeh Hai Ke Garib Log Ladki Ke Bachpan Hi Se Kapde Jamah Karne Shuru Karte Hai Kyon Ke Itne Jode Wo Ek Dum Nahi Bana Sakte. Jab Tak Ladki Jawan Hoti Hai Kapde Gul Jate Hai Unhi Gale Hue Kapdo Ke Jode Bana Kar Dete Hai Jab Wo Pehane Jate Hai To Do Din Phat Jate Hai Jis Se Pehane Wale Galiyah Deta Hai Ke Aise Kapde Dene Ki Kya Zaroorat Thi ?

10vi Kharabi Yeh Ke Dulhan Wale Musbiat Utha Kar Paisa Barbad Karke Kathh Kabaar Yani Maiz Wa Kursiya , Mush'riyaa Ladki Ko De To Dete Hai Magar Dulha Ka Ghar Itna Tang Ho Aur Chhota Hta Hai Ke Waha Rakhne Ko Jagah Nahi Aur Agar Dulhan Miya Kiraye Ke Makaan Me Rahte Hai To Jab Do Char Dafah Makaan Badlna Padta Hai To Yeh Tamaam Kathh Kabad Toot Phoot Kar Zaya Ho Jata Hai. Jitne Rupe Ka Jahez Dia Gaya Agar Utna Rupia Dia Jata Ya Us Rupia Ki Koi Dukaan Ya Makaan Ladki Ko De Dia Jata To Ladke Ke Kam Ata Aur Uski Aulad Umar Bhar Aapko Duayein Deti Aur Ladki Ki Bhi Sasural Me Izzat Hoti Aur Agar Khuda Na Kare Ke Kabhi Ladki Par Koi Musibat Aati To Uske Kiraya Se Apna Bura Waqt Nikal Leti.

## Musalmanno Ke Kuch Bahane

Jab Yeh Kharabiyah Musalmano Ko Batayi Jati Hai To Unko Chand Qism Ke Uzar Hote Hai Ek To Yeh Ke Sahab Hum Kya Kare, Humari Aurtein Aur Ladke Nahi Mante Hum Unko Wajh Se Majbur Hai. Yeh Uzar Mehaj Bekar Hai Haqiqat Yeh Hai Ke Adhi Marzi Khud Mardo Ki Bhi Hoti Hai, Tab Unki Aurtein Aur Ladke Ke Ishara Paakar Zid Karte Hai Warna Mumkin Nahi Ke Humare Ghar Me Humari Marzi Ke Bagair Koi Kam Ho Jaye. Agar Haandi Me Namak Zayda Ho Jaye To Aurat Bechari Ki Shamat Aur Agar Aulad Ya Biwi Kisi Waqt Namaz Na Pade To Bilkul Parwa Hi Nahi, Jaan Lo Ke Haq Ta'ala Niyat Se Khabardar Hai Baz Buzurago Ko Dekha Gaya Hai Ke Aage Aage Farzand Ki Barat Mah Naach Baje Ke Jaa Rahi Hai Aur Pichhe Pichhe Yeh Hazrat Bhi Lahuwal Padte Hue Chalte Jaa Rahe Hai Aur Kahte Hai Kya Kare Bacha Nahi Manta, Yaqinan Yeh Lahuwa Khushi Ki Hai.

Hazrat Sa'adi Allayrehma Ne Kya Khoob Farmaya

Ke La Huwal Gowind Shadi Kuna.

Dusra : Punjab Me Yeh Qanoon Hai Ke Ma Baap Ke Maal Se Ladki Mairas Nahi Pati Lakhpatti Baap Ke Bad Sara Maal, Jaidad, Makaanat Sab Kuch Ladke Ka Hai Ladki Ek Payi Ki Haqdar Nahi, Bahana Yeh Karte Hai Ke Hum Ladki Ki Mairas Ke Badle Uski Shadi Dhoodmham Se Kar Dete Hai. Subhan ALLAH Apne Naam Ke Liye Rupia Haram Kamo Me Barbaad Karo Aur Ladki Ke Hise Se Kato. Kyon Janaab ! Aap Jo Ladke Ki Shadi Aur Uski Padai Likhai Par Jo Rupia Kharch Karte Hai, B.A , M.A Ki Digree Dilawate Hai Kya Wo Bhi Farzand Ki Mairas Se Katate Hai Hargiz Nahi Phir Yeh Uzzar Kaisa ? Yeh Mehaj Dhoka Dena Hai.

Tisra : Yeh Ke Hum Ko Ulma E Kiram Ne Yeh Batein Batayi Hi Nahi Isliye Hum Log Is Se Gafil Rahe, Ab Jab Ke Yeh Rasm Chal Padi Lihaja In Ka Band Hona Mushkil Hia. Lekin Yeh Bahana Bhi Galat Hai Ulma E Ahl Sunnat Ne Iske Mutliq Kitabein Likhi Musalmano Ne Qabul Na Kia Chunache Imaam Ahl Sunnat Ala Hazrat Fazil E Barelvi Qud Sira Ne Ek Kitaab Likhi "حبلى الصوت" Jisme Saaf Farmaya Ke Mayyat Ki Roti Ameero Ke Liye Khana Haram Hai Sirf Garib Log Khaye. Ek Kitab Likh : هادى الناس الى احكام الاعراس Jisme Shadi Biya Ki Murwajah Rasm Ki Buraiyah Batayi Aur Sharai Rasme Bayan Farmay , Ek Kitab Likh مروج الجاء Jisme Sabit Farmaya Ke Siwa Chand Mauqo Ke Baqi Jagah Aurat Ko Ghar Se Nikalna Haram Hai Aur Ulma E Ahl Sunnat Ne Un Bato Ke Mutliq Kitabein Likhi, Afsos Ke Apna Qasur Ulma Ke Sar Lagate Ho.

Chota Bahana Yeh Karte Hai Ke Agar Shadi Biyah Ho Yeh Rasmein Na Ho To Humare Ghar Log Jamah Na Hoge Jis Se Shaidi Me Ronak Na Hogi Magar Yeh Bhi Faqat Waham Wa Dhoka Hai Haq Yeh Hai Ke Shadi Wa Nikah Me Shirkat Agar Sunnat Ki Niyat Se Ho To Ibadat Hai Ab To Humare Nikaho Me Log Tamshai Ban Kar Ya Khane Ke Liye Ate Hai Jiska Kuch Sawab Nahi Pate Aur Jab In Sha ALLAH Ibadat Ki Niyat Se Aya Karege To Jaise Ab Log Eid Ki Namaz Ke Liye Eidgah Me Jate Hai Tab In Sha ALLAH Ronak Hi Kuch Aur Hogi Aur Bahar Hi Kuch Aur Ayegi, Abhi Yaha Gujrat Me Bhai Fazaleillahi Sahab Ke Ghar Aisi Hi Sidhi Sadi Shadi Hui Is Qadr Majhmah Tha Ke Maine Aj Tak Kisi Barat Me Aisa Majmah Na Dekha, Boht Se Musalman To Wuzu Karke Durood Sharif Padte Hue Is Sare Julus Me Sharik Hue.

Panchwa Bahana Yeh Karte Hai Ke Log Hum Par Ta'ana Karege Ke Kharch Karne Ke Liye Yeh Rasmein Band Ki Hai Aur Baz Log Yeh Kahege Ke Yeh Matam Ki Majlis Hai Yaha Nach Nahi Baja Nahi Goya Teeja Pada Ja Raha Hai. Yeh Uzar Bhi Bekar Hai. Ek Sunnat Ko Zinda Karne Me So Shaheedo Ka Sawab Milta Hia Yeh Kya Sawab Muft Me Mil Jayega ? Logo Ke Ta'ane Awam Ke Mazaq, Awal Awal Bardasht Karne Padege Aur Dosto ! Ab Bhi Log Ta'ane Dene Se Kab Baz Ate Hai, Koi Khane Ka Mazaq Udata Hai, Koi Jahez Ka, Koi Aur Tarah Ki Shikayat Karta Hai Garz Ke Logo Ke Ta'ane Se Koi Kisi Waqt Nahi Bach Sakta, Logo Ne To Khuda Ta'ala Aur

Uske Rasool Ko Aib Lagaye Aur Ta'ane Diye Tum Unki Zuban Se Kis Tarah Bach Sakte Ho, Yeh Bhi Yad Rakho Ke Pehle To Kuch Mushkil Padegi Magar Bad Me In Sha ALLAH Wo Hi Ta'ane Dene Wale Log Tumko Duayein Dege Aur Gareeb Wa Gurba Ki Mushkil Asan Ho Jayegi.

ALLAH Aur Huzur ﷺ Bhi Razi Hoge Aur Musalman Bhi, Mazbuti Se Qayam Rahna Shart Hai.

### **Biyah Shadi Ki Islami Rasmein**

Sab Se Behtar To Yeh Hoga Ke Apni Aulad Ke Nikah Ke Liye Hazrat Khatun E Jannat Shahzadi E Islam Fatimah Zahra Radiallahu Ta'ala Anha Ke Nikah Pak Ko Namuna Banao Aur Yaqin Karo Ke Humari Aulad Unke Qadam Pak Par Qurban Aur Yeh Bhi Samj Lo Ke Agar Huzur Nabi Karim ﷺ Ki Marzi Hoti Ke Mere Lakhte Jigar Ki Shadi Dhoomdham Se Ho Aur Sahaba E Kiram Radiallahu Ta'al Anhum Se Uske Liye Chanda (Neyota) Wagera Ke Liye Hukm Farma Dia Jata To Usman E Gani Radiallahu Ta'ala Anho Ka Khazana Maujud Tha. Jo Ek Ek Jung Kel Iye 900,900 Unt Aur 900,900 Ashrafiyah Hazir Kar Dete They, Lekin Chunk Mansha Yeh Tha Ke Qayamat Tak Yeh Shadi Musalmano Ke Liye Namuna Ban Jaye Islami Nihayat Sadgi Se Yeh Islami Rasm Ada Ki Gayi. Lihaja Musalmano ! Awalan To Apni Biyah Barat Se Sari Harma Rasmein Nikaal Dalo, Baje, Atishbazi, Aurato Ke Gane, Mairasi, Dhaum Wagera Ke Geet, Randiyon Ke Nach Aurto Aur Mardo Ka Mail Jhol, Phool Pati Ka Litana Ek Dam ALLAH Ka Naam Lekar Mita Do, Ab Rahi Fuzul Kharchi Ke Rasmein Unko Ya To Bandi Kardo Agar Band Na Kar Sako To Unke Liye Aisi Had Muqarrar Kardo Jis Se Fuzul Kharchi Na Rahe Aur Ghar Ki Barbadi Na Ho. Jinhe Ameer Wa Gareeb Sab Betakuf Pura Kar Sake Lihaja Humari Raye Yeh Hai Ke Is Tariqa Se Nikah Ki Rasm Ada Honi Chaiye :

Bhat (Nanki Chhuchhak) Ki Rasm Bilkul Band Kar Di Jaye Agar Dulha Dulhan Ka Mamu, Nana Kuch Imdad Karna Chahe To Rasam Bana Kar Na Kare Balke Mehaj Islami Ke Qurbaatdaro Ki Madad Karna Rasoolallah ﷺ Ka Hukm Hai Islami Bajaye Kapdo Ke Naqad Rupia De De Jo Ke Pachis Rupia Se Zayda Hargiz Na Ho Yani Kam To Ho Magar Us Se Zayda Na Ho Aur Yeh Imdad Khufiyah Ki Jaye Dikhawe Ko Isme Dakhal Na Ho , Take Rasam Na Ban Jaye.

Dulha Dulhan Nikah Se Pehle Optan Ya Khushboo Ka Istemaal Kare Magar Mehadi Aur Tel Lagane Aur Optan Ki Rasam Band Kar Di Jaye Yani Gana Bajana Aurato Ka Jamah Hona Band Kardo. Ab Agar Baraat Shehar Ki Shehar Me Hai To Zohar Ki Namaz Pad Ke Baraat Ka Majmah Dulha Ke Ghar Jamah Ho Aur Dulhan Wale Log Dulhan Ke Ghar Jamah Ho. Dulhan Ke Yaha Us Waqt Naat Khawani Ya Waiz Ya Duroor Sharif Ki Majlis Garam Ho. Idhar Dulha Ko Acha Umda Sehra Band Kar Ya Paidal Gode Par Sawar Karke Is Tarah Barat Ka Juluos Rawaana Ho Ke Aage Aage Umda Naat Khawani Hoti Jaye , Tamaam Bazaro Me Yeh Juluos Nikala Jaye. Jab Yeh Baarat Dulhan Ke Ghar Pohche To Dulhan Wale Us Baraat Ko Kisi Qism Ki Roti Ya Khana Hargiz Na De Kyon Ke Hazrat Zohra Radiallahu Ta'ala Anha Ke Nikah Me Huzur ﷺ Ne Koi Khana Na Dia Garz Ke Ladki Wale Khana Na Ho Balke Paan Ya Khali Chaye Se Tauwji Kar Di Jaye Phir Umda Tariqa Se Khutba E Nikah Kar Nikah Ho Jaye Agar Nikah Masjid Me Ho To Rat Bhi Acha Hai Nikah Ka Masjid Me Hona Musthab Hai Aur Agar Ladki Ke Ghar Ho Tab Bhi Koi Harj Nahi. Nikah Hote Hi Barati Log Wapas Ho Jaye Yeh Tamam Kam Asar Se Pehle Ho Jaye Aur Bad Magrib Ko Dulhan Ko Rukhsat Kar Dia Jaye Khawa Rukhsat Tanga Me Ho Ya Doli Wagera Me Magar Is Par Kisi Qism Ka Nachhawaar Aur Bikhair Bilkul Na Ho Ke Bikhair Karne Me Paise Gum Ho Jate Hai. Han Nikah Ke Waqt Khurme Lutana Sunnat Hai Aur Agar Nikah Ke Waqt Do Char Gole Chala De Jaye, Ya Elaan Ki Niyat Se Jaha Nikah Huwa Hai Waha Hi Koi Naqaraa Ya Naubat Is Tarah Bagair Geet Ke Pit Di Jaye Jaise Sehri Ke Waqt Uthhane Ke Liye Ramzan Sharif Me Piti Jati Hai To Bhi Boht Acha Hia, Yeh Hi Zarb Daf Ke Mani Hai.

## Jahez

Jahez Ke Liye Bhi Koi Had Honi Chaiye Ke Jis Ki Har Ameer Wa Garib Pabandi Kare. Amir Log Aur Mauqo Par Apni Ladkiyon Ko Jo Chahe De Magar Jahez Wo De Jo Muqrar Ho Gaya Yad Rakho Agar Tum Jahez Se Dulha Ka Ghar Bhi Doge To Bhi Tumhara Nam Nahi Ho Sakta Kyon Ke Baz Jagah Bangi Chamaro Ne Itna Jahez De Dia Hai Ke Musalmaan Bane Maldar Bhi Nahi De Sakte. Chunache Chand Sal Guzre Ke Aage Me Ek Chamar Ne Apni Ladki Ko Itna Jahez Dia Ke Wo Barat Ke Sath Juluos Ki Shakal Me Ek Mil Me Tha, Uski Nigrani Ke Liye Police Bulani Padi Jab Us Se Kaha Gaya Ke Itna Jahez Rakhne Ke Liye Dulha Ke Pass Makaan Nahi Hai To Fauran Cha Cha Hazar Yani Bar Hazar Rupe Ke Makaan Kharid Kar Dulha Ko De Diye Chunache Ab Humne Khud Dekha Ke Jo Musalmaan Apni Jaidad Dukaan Farokht Karke Itna Acha Jahez Dete Hai To Dekhne Wale Chamaar Ke Jahez Ka Zikr Shuru Karte Hai Aur Kahte Hai Ke Bhai Wo Chamaar Jahez Ka Record Tod Gaya Us Musalman Bechare Ka Nam Na Tarif, Lihaja Aey Musalmaano ! Hosh Karo Us Namwari Ki Lalach Me Apne Ghar Ko Aag Na Lagao Yad Rakho Ke Nam Aur Izzat To ALLAH Ta'ala Aur Rasoolallah ﷺ Ki Pairawi Me Hai. Lihaja Jo Jahez Hum Arz Karte Hai Us Se Zayda Hargiz Na Do :

Bartan 11 Adad, Charpayi Darmiyani Ek Adad, Lihaf Ek Adad, Toshak (Gadila) Ek Adad, Takia Ek Adad, Chadar Ek Adad, Dulhan Ko Jode Char Adad, Jisme Do Adad Soti Ho Aur Do Reshmi. Dulha Ko Jode Do Adad, Dulha Ke Walid Ko Jode Ek Adad, Dulha Ki Maa Ko Jhoda Ek Adad, Musla (Ja'i Namaz) Ek Adad, Quran Sharif Mah Rahl Ek Adad, Zewar Baqadr Rehmat Magar Usme Bhi Zaydati Na Karo, Agar Ho Sake To Uske Elawa Naqad Rupia Ladki Ke Nam Me Jamah Karwa Do Aur Agar Tumko ALLAH Ta'ala Azwajjal Ne Dia Hai To Ladki Ko Koi Makan, Dukan, Jaidad Ki Shakal Me Kharid Do Ladki Ke Nam Register Ho. Yeh Bhi Yad Rakho Ke Tamaam Ladkiyon Me Barabari Hona Zaroori Hia Liehaja Agar Naqdi Rupia Ya Jaidad Ek Ko Di Hai To Sab Ko Do Warna Gunahgar Hoge. Jo Aulad Me Barabari Na Rakhe Hadees Sharif Me Isko Zulm Kaha Gaya Hai.

Aur Apni Ladkiyon Ko Sikha Do Ke Agar Unki Saas Ya Nanad Ta'ana De To Wo Jawaab De Ke Main Sunnat Tariqa Aur Hazrat Khatun E Jannat Radiallahu Ta'ala Anho Ki Gulami Me Tumhare Ghar Aayi Hun Agar Tumne Mujhpar Ta'ana Kia To Tumhara Yeh Ta'ana Mujh Par Na Hoga Balke Islam Aur Bani E Islam ﷺ

Par Hoga , Saas Nanad Bhi Khub Yad Rakhien Ke Agar Unhone Yeh Jawab Sun Kar Bhi Zubaan Na Roki To Unke Imaan Ka Khatra Hai.

Latifa : Hazrat Imaam Muhammad Rehamtullah Allay E Pass Ek Shakhs Aya Aur Arz Karne Laga Ke Maine Qasam Khai Thi Ke Apni Beti Ko Jahez Me Har Chiz Duga , Ab Kya Karo Ke Qasam Puri Ho Kyon Ke Har Chiz To Badhshah Bhi Nahi De Sakta. Aapne Farmaya Ke Tu Apni Ladki Ko Jahez Me Quran Sharif De De Kyon Ke Quran Sharif Me Har Chiz Hai Aur Ayat Pad Di :

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ

Tarjumah

Aur Na Koi Tar Aur Na Khushk Jo Ek Roshn Kitab Me Na Likha Ho. (Surah Ina'am Ayat 59)

Lihaja Ladkiyon Aur Unki Saas Ko Yad Rakhna Chaiye Ke Jisne Quran Sharif Jahez Me De Dia Usne Sab Kuch De Dia, Kya Chaki, Chulha Aur Dunia Ki Chizein Quran Sharif Se Bad Kar Hai.

Aur Agar Baraat Dusre Shehar Se Aayi Hai To Barat Me Ane Wale Admi Mard Aur Aurat 25 Se Zayda Na Ho, Aur Na Mehmano Ko Ladki Wala Khana Khilaye Magar Yeh Khana Mehmani Ke Haq Ka Hoga Na Ke Barat Ki Roti. Is Tarah Dulhan Wale Ke Ghar Jo Apni Barbadi Aur Basti Ki Aam Dawat Hoti Hai Wo Bilkul Band Kar Di Jaye , Han Bahar Ke Mehman Aur Barat Ke Muntzamin Zaroor Khana Khaye, Maqsud Sirf Yeh Hai Ke Dulhan Ke Ghar Aam Biradari Ki Wadat Na Ho Ke Yeh Bila Wajh Ka Bojh Hai Jaha Tak Ho Sake Ladki Wale Ka Bojh Halka Kardo.

Jab Dulhan Khair Se Ghar Pohche To Rukhsat Ke Dusre Din Yani Shab E Aroosi Ki Subah Ko Dulha Ke Ghar Dawat E Walim Honi Chaiye, Yeh Dawat Apni Haisiyat Ke Mutabiq Ho Ke Yeh Sunnat Hai Magar Uski Dhoomdham Ke Liye Sudi Qarza Na Liya Jaye Aur Maldaro Ke Sath Kuch Gurba Aur Masakin Ko Bhi Is Dawat Me Bulaya Jaye Yad Rakho Ke Jis Shadi Me Kharcha Kam Hoga In Sha ALLAH Azwajjal Wo Shadi Badi Mubarak Aur Dulhan Badi Khushnaseeb Hogi , Hum Ne Dekha Ke Zayda Jahez Le Jane Wali Ladkiyah Sasural Me Taklif Se Rahe Aur Kam Jahez Lane Wala Bade Aram Se Guzara Kar Rahi Hai.

Humne Hazrat Fatimah Zahra Radiallahu Ta'ala Anho Ki Shadi Aur Unka Jahez Aur Unki Khangī Zindagi Sharif Me Likhi Hai, Aao ! Aapko Sunaye, Suno Aur Ibrat Pakdo.

### **Shahzadi E Islam Malika Daur Ul Islam**

Hazrat Fatimah Al Zahra Radiallahu Ta'ala Anha Ka Nikah

Gosh E Dil Se Momio Q Sun Lo Zara Hai Yeh Qisa Fatima Ke Aqad Ka !

Pandra Sala Nabi Ki Ladli Aur Thi 22 Sal Umar Ali

Aqad Ka Paigam Haider Ne Dia Mustafa Ne Marhaban Ahlan Kaha

Peer Ka Din Satara Mah Rajab Dusra Sun Hijrat Shah Arab

Phir Madina Me Huwa Ailan Aam Zohar Waqt Aayi Sare Khas Wa Aam

Is Khabar Se Shor Barpa Ho Gaya Kucha Wa Bazar Me Gul Sa Macha

Aaj Hai Maula Ki Dukhtar Ka Nikah Aaj Hai Is Naik Akhtar Ka Nikah

Aaj Hai Is Pak Wa Sachi Ka Nikah Aaj Hai Bema Ki Bachi Ka Nikah

Khair Se Jab Waqt Aaya Zohar Ka Masjid Nabwi Me Majmah Ho Gaya

Ek Janib Hai Abubakar Wa Umar Ek Taraf Usman Bhi Hai Jalwagar

Har Taraf Ishab Aur Ansar Hai Darmiyaan Me Ahmad E Mukhtar Hai

Samne Nausa Ali Murtaza Haider Karar Shah E Fata Aaj Ho Gaya Arsh Aya Hai Utar Yaka Qudsi Aa Gaye Hai Farsh Par

Jamah Jab Yeh Sara Majma Ho Gaya Syed Ul Kaunain Ne Khutba Pada

Jab Hue Khutbe Se Farig Mustafa Aqad Zahra Ka Ali Se Kar Dia  
Char So Mushqal Chandi Mehar Tha Wazan Jis Ka Der So Tola Huwa  
Bad Me Khirme Lutaye La Kalam Masiwa Uske Na Koi Ta'am  
Unke Haq Me Phir Dua E Khair Ki Aur Har Ek Ne Mubarakbad Di  
Ghar Se Rukhsat Jis Gadi Zahra Hui Walida Ki Yad Me Rone Lagi  
Di Tasli Ahmad E Mukhtar Ne Aur Farmaya Shah E Abrar Ne  
Fatimah Har Tarah Se Bhala Ho Tum Maika Wa Sasural Me Ala Ho Tum  
Bap Tera Hai Imaam Ul Ambiyah Shohar Aauliyah Ke Paishwa  
Mahe Zil Hajj Me Jab Rukhsat Hui Tab Ali Ke Ghar Me Ek Dawat Hui  
Jisme Thi Das Ser Jau Ki Rotiya Kuch Panir Aur Thode Khirme Bigiyah  
Is Ziyafat Ka Walima Nam Hia Aur Yeh Dawat Sunant E Islam Hia  
Sab Ko Unki Tarh Chalna Chaiye Aur Buri Se Bachna Chaiye.

### Jahez

Fatimah Zahra Ka Jis Din Aqad Tha Sun Lo Unke Sath Kya Kya Naqad Tha  
Ek Chadar Sutara Paiwand Ki Musatafa Ne Apni Dukhtar Ko Jo Di  
Ek Taushak Jiska Chamda Ka Gilaaf Ek Takiyah Ek Aisa Hi Lihaaf  
Jis Ke Andar Aun Na Resham Royi Balke Usme Chaal Khirme Ki Bhari  
Ek Chaki Pisne Ke Waste Ek Mushkiza Tha Pani Ke Liye Ek Lakdi Ka Piyala Sath Me Naqri Kangan Ki Jordi Hath Me  
Aur Gale Me Har Hathi Dant Ka Ek Jorda Bhi Khadao Ka Dia  
Shahzadi Syedul Kaunain Ki Besaawari Hi Ali Ke Ghar Gayi  
Waste Jin Ke Bane Dono Jaha Unke Ghar Thi Sidhi Sadi Shdiyah  
Is Jahez Pak Par Lakho Salam Sahib E Laulak Par Lakho Salam

## Jahez

Fatima Zahra Ka Jis Din Aqad Tha Sunlo Unke Sath Kya Kya Tha  
Ek Chadar Sutara Paiwand Ki Mustafa Ne Apni Dukhtar Ko Jo Di  
Ek Toshak Jiska Chamda Ka Gilaaf Ek Takiyah Ek Aisa Hi Lahaaf  
Jiske Andar Aun Ne Resham Royi Balke Usme Chaal Khurme Ki Bhari  
Ek Chaki Pisne Ke Waste Ek Mashkiza Tha Pani Ke Liye  
Ek Lakdi Ka Piyala Sath Me Nuqrai Kangan Ki Jordhi Hath Me  
Ek Gale Me Har Hathi Dant Ka Ek Jorda Bhi Khdaao Ka Dia  
Shahzadi Sydo Ul Kaunain Ki Besawari Hi Ali Ke Ghar Gayi  
Waste Jinke Bane Dono Jaha Unke Ghar Thi Sidhi Sadi Shadiyah  
Is Jahez Pak Par Lakho Salam Sahib E Laulak Par Lakho Salam

## Shahzadi Kaunain Radiallahu Ta'ala Anha Ki Zindagi

Aye Jab Khatun E Jannat Apne Ghar Pad Gaye Sab Kam Unki Zaat Par  
Kam Se Kapde Bhi Kale Pad Gaye Hath Me Chakki Se Chhale Pad Gaye  
Di Khabar Zahra Ko Asa ALLAH Ne Bante Hai Qaidi Rasoolallah Ne  
Ek Laundi Bhi Agar Humko Mile Is Musibat Se Tumhe Rahat Mile.  
Sun Ke Zahra Ayi Sidiqa Ke Ghar Take Dekhe Hath Ke Chhale Padar  
Par Na They Daulat Kada Me Shah De Walida Se Arz Karke Aa Gayi  
Ghar Me Jab Aye Habib Kibiriyah Walida Ne Majra Sara Kaha  
Fatimah Chhale Dikhane Ai Thi Ghar Ki Taklifein Sunane Aayi Thi  
Aapko Ghar Me Na Paya Sha De Mujh Se Sab Dukh Dard Apna Kah Gayi  
Ek Khadim Agar Unko Bhi De Chaki Aur Chulhe Ke Wo Dukh Se Bachein  
Shab Ko Aye Mustfafa Zahra Ke Ghar Aur Kaha Dukhtar Se Aey Jaan Pedar



Hai Yeh Khadim Un Yatimo Ke Liye Baap Jinke Jung Me Mare Gaye

Tum Pe Saya Hai Rasoolallah Ka Asra Rakho Faqat ALLAH Ka

Hum Tumhe Tasbih Ek Aisi Batayein Ap Jis Se Khadimo Ko Bhul Jaye

Awalan Subhan ALLAH 33 Bar Ho Aur Phir Alhudullilah Itni Hi Pado Aur 34 Bar Ho Takbir Bhi Take So Ho Jaye Yeh Mil Kar Sabhi

Pad Liya Karna Use Har Subha Wa Sham Wird Me Rakhna Ise Apne Mudad Khuld Ki Mukhtar Razi Ho Gayi Sun Ke Yeh Guftaar Khush Khush Ho Gayi

Salik Unki Rah Jo Koi Chale Deen Wa Dunia Ki Musbiat Se Bache

## Hidayat

Nikah Ke Bad Kabhi Shohar Biwi Me Naitefaqi Ho Jati Hai Jiski Wajh Se Shohar Aurat Ki Surat Se Bezar Hota Hia Aur Aurat Shohar Ke Nam Se Ghabrati Hai Jisme Kabhi To Qasur Aurat Ka Hota Hai Aur Kabhi Mard Ka. Mard To Dusra Nikah Kar Leta Hai Aur Apni Zindagi Aram Se Guzarta Hai, Magar Bechari Aurat Hi Nahi Balke Uske Mayke Walo Ki Zindagi Talkh Ho Jati Hai Jiska Din Rat Tajuraba Ho Raha Hai. Ladki Wale Ro Rahe Hai Kabhi Mard Gaiyb Ya Deewana Pagal Ho Jata Hia Jiski Talaq Ka Shran Aitbaar Nahi. Ab Aurat Bebas Hai Gair Muslim To Qaume Musalmano Par Ta'an Deti Hai Ke Islam Me Aurato Par Zulm Aur Mardo Ko Beja Azadi Hai , Iska Ilaj Aurato Ne To Yeh Socha Ke Wo Mard Se Talaq Hasil Karne Ke Liye Murtad Hone Lagi Yani Kuch Roz Ke Liye Isayi Ya Ariya Wagera Ban Gayi Phir Dubara Islam La Kar Dusre Nikah Me Chali Gayi, Yeh Ilaj Khatarnak Hai Aur Galat Bhi Kyon Ke Is Me Muslim Qaum Ke Daman Par Nihayat Badnuma Dhaba Lagta Hai Aur Boht Si Auratein Islam Me Wapas Nahi Aayi Jiski Mishalein Mere Samne Maujud Hai Niz Aurat Beimaan Ban Jane Se Pehla Nikah Tootata Bhi Nahi Balke Qaym Rahta Hai. Baz Leadera Qaum Ne Iska Yeh Ilaj Socha Ke Fiskh Nikah Ka Qanun Banwa Dia, Lekin Is Qanoon Se Bhi Sharan Nikah Nahi Tootata. Talaq Shohar De Tab Hi Ho Sakti Hia Baz Aqalmand Logo Ne Yeh Tadbir Sochhi Ke Bade Bade Mehar Bandhwaye 50 Hazar, Ek Lakh Rupia Ya Apni Ladkiyon Ke Nam Dulha Se Makaan Ya Jaidad Likhawai Magar Yeh Ilaj Bhi Mufiq Sabit Na Huwa Kyon Ke Itne Bade Mehar Ke Wasool Karne Ke Liye Aurat Ke Pass Kafi Rupia Chaiye Aur Boht Dafa Aisa Huwa Ke Muqdam Chala, Shohar Ne Ada E Mehar Ke Jhoothe Gawa Khade Kar Diye Ke Maine Mehar De Dia Hai Ya Usne Mauf Kar Dia Hai, Iski Bhi Mishalien Maujud Hai. Agar Koi Makaan Wagaira Nam Kara Liya To Bhi Bekar Kyon Ke Jab Mard Aurat Se Aankh Pher Leta Hai To Phir Makaan Ya Thodi Zamin Ki Parwa Nahi Karta Agar Wo Makaan Chordh Bethhe To Kya Aurat Makaan Chaategi. Aise Hi Agar Shohar Se Kuch Mahwar Tankhwa Likhwali To Awalan To Usool Wasool Karna Mushkil, Agar Shohar Gayab Ho Gaya Garib Admi Hai To Kis Tarah Ada Kare Aur Agar Thankhwa Milit Bhi Rahi To Jawani Ki Umar Kyon Kar Guzare. Dosto ! Yeh Sare Ilaj Galat Hai Iska Sirf Ek Ilaj Hai Wo Yeh Ke Nikah Ke Waqt "Kabyin Nama" Shohar Se Likhwa Liya Jaye,

"Kabin Nama" Yeh Hia Ke Ek Tahrir Likhi Jaye Jis Me Shohar Ki Taraf Se Likha Huwa Ke Agar Main Lapata Ho Jao Ya Uski Biwi Ki Maujudagi Me Dusra Nikah Karke Us Par Zulm Karo Ya Uske Huquq Sharai Ada Na Karo Wagera Wagera To Us Aurat Ki Talaq Baina Lene Ka Haq Hai, Lekin Yeh Tahrir Nikah Ke Aijaab Qa Qabul Ke Bad Karai Jaye Ya Nikah Khawa Qazi Aijab To Mard Ki Taraf Se Kare Aur Auart Is Shart Par Qabul Karke Ke Mujh Ko Fulah Fulah Surat Me Talaq Lene Ka Haq Hoga, Phir In Sha Allah Shohar Kisi Qism Ki Badsuluki Na Karega Aur Agar Kare To Aurat Khud Talaq Lekar Mard Se Azad Ho Sakegi.



Is Me Sharan Kuch Harj Nahi Aur Yeh Ilaaj Boht Mufid Sabit Huwa , Is Se Yeh Maqsud Nahi Hai Ke Musalmaan Ke Ghar Bigade Balke Main Yeh Chahta Hun Ke Bigadane Se Bachhe Mard Is Dar Se Aurato Ke Sath Bad Suluki Karne Se Baz Rahe.

## Dusri Hidayat

Punjaab Aur Kathiward Me Talaq Ka Boht Riway Hai Mamulisi Bato Par Tin Talaqin De Dete Hai Aur Hindu Mahararo Se Talaq Namaz Likhate Hai Jo Islami Masail Se Bilkul Jahil Hai Phir Bad Me Pichhta Kar Mufti Sahab Ke Pass Rote Hue Aate Hai Ke Molvi Sahab Khuda Ke Liye Koi Surat Nikalo Ke Meri Biwi Phir Nikah Me Aa Jaye Main Chunke Fatwa Ka Kam Karta Hun Mujhe In Waqiat Se Boht Sabqa Padta Rahta Hai Phir Bahana Bante Hai Ke Gusa Me Aisa Ho Gaya

Dosto ! Talaq Gusa Me Hi Di Jati Hai , Khushi Me Kon Deta Hai Phir Yeh Hila Karte Hai Ke Wahabiyon Se Masla Likhate Hai Ke Ek Dum Tin Talaqin Ek Talaq Hoti Hai, Isme Ruju Jaiz Ha. Dosto ! Yeh Hila Bahana Bilkul Bekar Hai Agar Tum Wahabi Kya Isai , Ariya Se Bhi Likhao Ke Talaq Na Hui, Kya Is Se Sharai Hukum Badal Jayega Hargiz Nahi , (Iski Tahqeeq Ke Talaqin Ek Hoti Ya Nahi Humare Fatwa Me Dekho Jisme Is Masla Ki Puri Tahqeeq Kar Di Gayi Hai Aur Muslim Ki Hadees Jo Dhoka Dia Jata Hai Usko Bhi Saaf Kar Dia Gaya Hai.)

Lihaja Mera Mashwara Yeh Hai Ke Awal To Talaq Ka Nam Hi Na Lo, Yeh Boht Buri Chiz Hai,

Agar Aisa Karna Hi Ho To Sirf Ek Talaq Do Take Agar Bad Ko Aur Dubara Nikah Ki Gunjaish Rahe Aur Humesha Talaq Nama Musalman Waqifkar Mahriya Kisi Alim E Deen Ki Raye Se Likhawao.

## Tisri Fasal

### Nikah Ke Bad Ki Rasmein

#### Murwajah Rasmein

Shadi Ke Bad Bhi Mukhtlif Qism Ki Rasmein Qarib Qarib Har Jagah Maujud Hai Lekin Nikah Ke Bad Ki Rasmo Me U.P Ka Ilaqa Sab Mulko Se Aage Bada Huwa Hai U.P Me Tin Tarah Ki Rasmein Jari Hai, Ek Chothi, Dusri Kangana Aur Aur Sehra Kholne Ki Rasm, Tisri Khir Ki Rasm , Chothi Ko Yeh Hota Hia Ke Rukhsat Ke Dusre Din Dulhan Ke Mayke Se Tis Ya Chalis Admi Yah Kuch Kam O Baish Chothi Lautane Ke Liye Dulha Ke Ghar Jate Hai, Jaha Unki Pur Takluf Dawat Hoti Hai Khana Kha Kar Mithhe Chawalo Ke Thaal Me Apni Haisyat Se Zayda Rupia Rakhte Hai Yeh Rupia Bhi Dulhan Walo Ki Taraf Se Chanda Ho Kar Bataur Neyota Jamah Hota Hai Baz Jagah Us Waqt Thaal Me So Ya Do So Ya Kuch Zayda Rupia Dale Jate Hai Phir Ladki Ko Apne Humra Le Aate Hai Chothe Din Dulha Ki Taraf Se Kuch Aurtein Aur Kuch Mard Dulhan Ke Mayke Jate Hai Apne Sath Sabz Tarkariya , Alu , Baingan Wagera Aur Kuch Mithhai Jis Me Ladu Zaroor Ho Le Jate Hai. Waha Unki Tawajh Khatir Ke Liye Patli Patli Khir Tayar Hoti Hai. Ek Tuti Khursi Par Khir Ki Thaali Bhari Hui Rakh Kar Uper Se Safed Chadar Dal Dete Hai Dulha Ko Bethane Ke Liye Wo Kursi Paish Ki Jati Hai Dulha Miya Bekhabar Us Par Bethhta Hai, Bethhate Hi Tamaam Kapde Khir Me Kharab Ho Jate Hai Aur Hansi Udati Hai Phir Dulhan Wale Dulah Walo Ke Kapde Aur Muh Khub Achhi Tarah Kharab Karne Ki Koshish Karte Hai Wo Apna Bacaho Karte Hai Isme Khub Dil Lagi Rahti Hai Jab Is Shaitani Rasm Se Najaat Hui Tab Khana Khilaya.

Bad Namaz E Zohar Ek Choki Par Dulhan Dulha Aamne Samne Bethhe, Wo Ladu Jo Dulha Ki Taraf Se Laye Gaye Hai Aspas Fikwaye Gaye Yani Dulhan Ne Dulhan Ki Taraf Phenka Aur Dulhan Ne Dulha Ki Taraf Ja Sat Chakar Pure Ho Gaye Tab Wo Tufaan Badtamizi Barpa Hota Hai Ke Shaitan Bhi Dum Daba Kar Bhag Jaye. Wo Tarkariya Aur Alu, Shalgam , Baingan Wagera Jo Dulha Wale Sath Laye They Ab Unke Do Hise Kiye Jate Hai Ek Hise Dulah Walo Ka Aur Dusra Hise Dulhan Walo Ka Phir Ek Dusre Ko Is Se Mar Lagate Hai Uske Bad Jo Aur Tarqi Hoti Hai Wo Bayan Ke Qabil Nahi, Yeh To Chothi Hui Aab Aage Chale Jab Dulhan Ko Wapas Sasural Le Gaye Tab Kangana Kholne Ki Rasm Ada Hui Wo Is Tarah Ke Dulhan Se Kangana Khulawaye Gaya, Idhar Se Dulha Ne Iski Ganthhein Sakht Kar Rakhi Hai Idhar Se Dulhan Ki Puri Koshish Hai Ke Usko Khol Kar Dale Jab Yeh Bamushkil Tamaam Khola Ja Chuka Tab Apas Me Ek Dusre Par Pani Phenka Aur Usme Bada Har Wo Mana Jata Hai Jo Kisi Sharif Admi Ko Dhoke Se Bula Kar Usko Bigo De Aur Jab Wo Khafa Ho To Idhar Se Khushi Me Taliyah Bajain. Sehra Kholne Ki Yeh Rasm Hai Ke Jab Sehra Khola Gaya To Kisi Qarib Ke Dariya Me Aur Agar Dariyah Maujud Na Ho To Kisi Talab Me Aur Agar Talab Bhi Na Ho To Kisi Gair Abad Kunwe Me Dal Dia Jaye Magar Yeh Sehra Agar Dalne Ke Liye Aurtein Jaye To Gati Bajati Hui Aur Wapas Ho To Gati Bajati Hui Aur Agar Mard Jakar Dale To Pade Likhe To Waise Hi Phenk Ate Hai Aur Jahil Log Daria Ko Salam Karke Usme Dalte Hai Phir Kuch Mithhe Chawal Paka Kar Khawja Khizr Ki Fatiah Niyaz Hoti Hai , Lijiye Janaab Aj In Rasmo Ne Pichha Chordha.

### In Rasmo Ki Kharabiyah

Yeh Rasme Sari Hinduwani Hai Jisme Aurato Mardo Ka Ikhtlaat Yani Mailjhol Hai Yeh Bhi Haram Aur Khair Aur Tarkariyo Ki Barbadi Hai Yeh Bhi Haram Hai, Muasmano Ke Kapde Kharab Karke Unko Taklif Pohchani Yeh Bhi Haram Phir Chhoti Me Ek Dusre Ki Marmat Karna Iza Dena Yeh Bhi Haram Ke Usme Dil Shikani Bhi Hai Aur Sar Shikani Bhi , Dariyah Ko Aur Pani Ko Salam Karna Yeh Bhi Haram Balke Mushriko Ka Kaam Hai, Gaana Bajana Yeh Bhi Haram Hai.

### Inki Islah

In Rasmo Ki Islah Yeh Hai Ke Az Awal Ta Akhir Yeh Tamaam Rasmein Bilkul Band Kar Di Jaye, Baz Jagah Yeh Bhi Riway Hai Ke Dulhan Sasural Me Kam Nahi Karti Aur Jab Pehla Kaam Karti Hai To Us Se Puria Pakwa Kar Taqsim Karai Jati Hai Yeh Bhi Bilkul Fuzul Hai Is Se Koi Fayda Nahi Agar Us Waqt Barkat Ke Liye Uske Hath Ka Pehla Khana Pakwa Kar Huzur Gaus E Pak Radiallahu Ta'ala Anho Ki Fatiah Di Jaye Take Barkat Rahe To Hi Acha Hai.

### Zaroori Hidayat

Sasural Ki Ladaiyah Chand Wajh Se Hoti Hai Kabhi To Dulhan Tez Zuban Aur Gustakh Hoti Hai Saas Nanad Sakht Jawab Deti Hai Isliye Ladai Hoti Hai, Kabhi Sohar Ki Chizo Ko Haqir Janti Hai Aur Waha Apne Mayke Ki Badai Karti Rahti Hia Ke Mere Baab Ke Ghar Yeh Tha Wo Tha, Kabhi Saas Nanad Dulhan Ke Maa Baap Ko Uski Maujudagi Me Bura Bhala Kahti Hia, Jisko Wo Bardasht Nahi Kar Sakti, Kabhi Sasural Ke Kaam Se Ji Churati Hai Kyon Ke Mayke Me Kam Karne Ki Adat Na Thi, Kabhi Mayke Bhejae Par Jadgda Hota Hai Ke Dulhan Kabhti Hai Ke Main Mayke Jaugi Sasural Wale Nahi Bhejte Phir Dulhan Apni Taklifein Apne Mayke Walo Se Jakar Kahti Hai To Wo Uski Taraf Se Ladai Karte Hai Yeh Aisi Aag Lagti Hai Ke Bujaye Nahi Bujti Kabhi Saas Nanad Bila Wajh Dulhan Par Badgumani Karti Hai Ke Dulhan Humari Chizo Ki Chori Karke Mayke Pohchati Hai.

Yeh Wo Shikayat Hai Jinki Wajh Se Humare Yaha Khana Jangiyah Rahti Hai Aur In Shikayaat Ki Jardi Yeh Hai Ke Ek Dusre Ke Huquq Se Bekhabar Hai, Dulhan ,Ko Nahi Malum Ke Mujhpar Shohar Aur Sas Ke Kya Haq Hai Aur Saas Aur Sohar Ko Nahi Khabar

Ke Hum Par Dulhan Ke Kya Haq Hai ? Saso Aur Shoharo Ko Yeh Khayal Chaiye Ke Nai Dulhan Ek Qism Ki Chidiya Hai Jo Abhi Abhi Qafs(Pinjre) Me Phansi Hai To Phad Phadati Hai Aur Bhagne Ki Bhi Koshish Karti Hai Magar Shikar Aur Palne Wala Usko Khane Pine Ka Lalach De Kar Pyaar Karke Behlata Aur Uske Dil Lagane Ki Koshish Karta Hai Phir Ahista Ahista Uska Dil Lag Jata Hai, Isi Tarah Saas, Nando Aur Shoharo Ko Chaiye Ke Uske Sath Aisa Acha Bartao Kare Ke Wo Jald Unse Hilmil Jaye. Dosto ! Char Din To Qabr Ke Bhi Bhari Hote Hai Aur Khayal Rakho Ke Ke Ladki Sab Kuch Sun Sakti Hai Magar Apne Ma Bap Behan Bhai Ki Burai Nahi Sun Sakti, Uske Samne Uske Ma Bap Ko Hargiz Bura Na Kaho Dekho Abu Jahal Kafir Ka Farzand Akrama Radiallahu Ta'ala Anho Jab Iman Laye To Huzur ﷺ Ne Sahaba E Kiram Radiallahu Ta'ala Anho Ko Hukm Dia Ke Akrama Ke Samne Koi Bhi Unke Bap Abu Jahal Ko Bura Na Kahe.

(Madrij Ul Nabiwat)

Yeh Kyon Tha Sirf Islīye Ke Har Shakhs Ki Fitari Aadat Hai Ke Apne Maa Bap Ki Burai Na Sun Sake, Agar Ladki Ko Kisi Ko Kis Kamkaz Me Maharat Na Ho To Aahistagi Se Sikhale Garz Ke Uske Sath Wo Suluk Kare Jo Apni Aaulad Se Karte Hai Ya Apni Beti Ke Liye Hum Khud Chahte Hai Wo Bhi To Kisi Ki Bachi Hai Jo Chiz Apni Bachi Ke Liye Gawara Na Kare Wo Dusre Ki Bachhi Se Bhi Gawara Na Karo Aur Kisi Par Bilawajh Badgumani Karna Haram Hai, Uski Badgumani Ne Sadha Gharo Ko Tabah Kar Dala , Dulhano Ko Chaiye Ke Iska Khayal Rakhein Ke Zuban Shiri Se Mulk Giri Hoti Hai. Narm Zuban Se Insaan Janwaro Ko Qabze Me Kar Leta Hai Yeh Saas,Nanad To Phir Insaan Hai, Khayal Rakho Ke Qudrat Ne Pakdane Ke Liye Do Hath, Chalke Liye Do Pao, Dekhne Ke Liye Do Aankhein Aur Sunane Kel Iye Du Kaan Diye Magar Bolne Ke Liye Zuban Sirf Ek Hi Di Jiska Maqdas Sirf Yeh Hai Ke Bolo Kam Magar Kam Zayda Karo, Agar Tum Apne Ma Baap Ki Badai Sabko Jatlati Phir To Bekar Hai Lutf To Jab Hai Ke Tumhari Raftaar,Guftaar,Khush Khulaqi,Kam Dhnda, Ache Akhlaaq Aise Ho Ke Saas Nanad Aur Shohar Ya Ke Har Dekhne Wala Tum Ko Dekh Kar Tumhare Maa Baap Ki Tarif Kare Ke Dekho To Ladki Ko Kaisi Umda Talim Tarbiyat Di. Sasural Me Kaisi Ladai Ho Jaye Ma Baap Ko Hargiz Uski Khabar Na Karo, Agar Koi Baat Tumhari Marzi Ke Khilaaf Bhi Ho Jaye To Sabr Se Kaam Lo, Kuch Dino Me Yeh Saas,Sasur,Nanad Aur Shohar Sab Tumhari Marzi Par Chalege, Humne Wo Layaq Sharif Ladkiyah Bhi Dekhi Hia Jinhone Sasural Me Pehle Kuch Dushwari Uthhayi Phir Apne Akhlaq Se Sasural Walo Ko Aisa Garvida Bana Liya Ke Unhone Sare Ke Sare Ikhtiyar Dulhan Ko De Diye Aur Kahne Lagi Ke Beti Ghar Bar Tu Jane , Humko Do Waqt Jo Tera Ji Chahe Paka Kar De Dia Karo. Aur Khayal Rahe Ke Tumhare Shohar Ki Raza Me ALLAH Aur Rasoolallah ﷺ Ki Razamandi Hai.

Huzur ﷺ Ne Farmaya Ke Agar Khud Ke Siwa Kisi KO Sajda Karna Jaiz Hota To Main Aurto Ko Hukm Deta Ke Wo Apne Shohar Ko Sajda Kare.

Sunan Ibn Majah

Aur Shoharo ! Tum Yad Rakho Ke Dunia Me Insaan Ke Char Baap Hote Hai Ek To Nasbi Bap,Dusra Apna Sasura,Tisra Apna Ustad, Chotha Apna Peer. Agar Tumne Apne Sasur Ko Bura Kaha To Samj Lo Apne Baap Ko Bura Kaha, Huzur ﷺ Ne Farmaya Hai : "Boht Kamyab Shakhs Wo Hai Jis Ki Biwi Bache Use Se Razi Ho."

Khayal Rahe Ke Tumhari Biwi Ne Sirf Tumhari Wajh Se Apne Saare Mayke Ko Chordha Balke Baz Surato Me Desh Chordh Kar Tumhare Sath Pardesi Bani Agar Tum Bhi Isko Aankhien Dikhao To Wo Kiski Hokar Rahe Tumhare Dima Ma Baap, Bhai Behan Biwi Bache Sab Ke Haq Hai Kisi Ke Haq Ke Ada Karne Me Gaflat Na Karo Aur Koshish Karo Ke Dunia Se Bando Ke Haq Ka Bojh Apne Par Na Le Jau, Khuda Ke To Hum Sab Gunahgar Hai Magar Makhluq Ke Gunahgar Na Bane, Haq Ta'ala Mere Toote Phoote Lafzo Me

Tashir De Aur Musalmano Ke Gharo Me Itfaq Paida Farma De Aur Jo Koi Is Risale Se Fayda Uthhaye Wo Mujh Faqir Ke Liye Dua E Magfirat Aur Husn E Khatma Kare.

Do Batein Aur Bhi Yad Rakho ! Ek To Yeh Ke Jaisa Tum Maa Baap Se Suluk Karoge Waisa Hi Tumhari Aulad Tumhare Sath Karegi, Jaisa Ke Dusre Ki Aulad Ke Sath Suluk Karoge Waisa Hi Dusre Tumhari Aulad Ke Sath Suluk Karege Yani Agar Tum Apne Saas Sasur Ko Galiyah Doge Tumhare Damad Tumko Dege.

Dusra Yeh Ke Hadees Sharif Me Hai Ke "Qurbaat Daro Se Suluk Karne Se Amar Aur Maal Badate Hai.

Sunan Tirmizi

Musalmano Ko Chaiye Ke Nabi Karim ﷺ Ki Zindagi Pak Malum Karne Ke Liye Huzur Pak ﷺ Ki Sawaneh Amaria Pade, Jin Se Pata Lage Ke Ahl Qurbaat Ke Sath Kaisa Bartao Karna Chaiye.

## 5va Baab

### Muharam, Shab E Bara'at, Eid , Baqri Eid Ki Rasmein

#### Murwajah Rasmein

Humare Mulk Me In Mubarak Mahino Me Hasb E Zail Rasmien Hoti Hai Muharram Ke Pehle Das Din Aur Khass Kar Daswe Muharram Yani Aashura Ka Din Khel Kud, Tamasha Aur Melo Ka Zamana Samja Gaya Hai. Kathiyawad Me Is Zamana Me Taziyadari Ke Sath Kute, Ghade, Bandar Ki Si Surtein Bana Kar Musalman Taziyon Ke Aage Kudate Hai Aur Belo Ki Khub Zaibaish Karte Hai Aur Sharabe Pi Pi Kar Chukaro Me Khade Ho Kar Matam Ke Bahane Se Kudate Hai Aur Up Me Musalmaan In Das Dino Me Barabar Rafziyon Ki Tarikh Ko Taziyo Ki Gasht Aur Daswe Ko Taziyon Ka Julus Me Bhi Shirkat Kart Hai, Baz Jahil Log Matam Bhi Karte Hue Jate Hai Phir 12vi Muharam Ko Taziyon Ka Teeja Aur 20 Safar Ko Taziyon Ka Chaliswa Nikala Jata Hai Jisme Chand Tarah Ke Juluos Nikalte Hai, Safar Ke Aakhri Budhko Musalman Ke Ghar Puriya Pakai Jati Hai, Khushi Manani Jati Hai Aur Kathhiyawad Me Log Asar Ke Bad Sawab Ki Niyat Se Jungle Me Tafrih Karne Jate Hai Aur Up Me Baz Jagah Us Din Purani Mati Ke Bartan Phordh Kar Naye Kharidate Hai Yeh Tamam Batein Isliye Baqi Hai Ke Musalmano Mash'hur Yeh Hai Ke Akhri Chahaar Shamba Ko Nabi Karim ﷺ Ne Gusal Sehar Farmaya Aur Tafrih Ke Liye Madina Munwara Se Bahar Tashrif Le Gaye They.

Rabi Ul Awal Me Aam Musalman Mehfil E Milaad Ki Majlis Karte Hai Jin Me Huzur Anwar ﷺ Ki Paidaish Pak Ka Zikr Aur Qayaam, Naat Khawani, Durood Sharif Ki Kashrat Hoti Hai Aur 12vi Rabi Ul Awal Ko Julus Nikala Jata Hai Aur Rabi Ul Akhir Sharif Me 11vi Sharit Huzur Gaus E Pak Radiallahu Ta'ala Anho Ki Majlis Karte Hai Jis Me Hazrat Gaus E Pak Radiallahu Ta'ala Anho Ke Halat Pad Kar Samaeen Ko Sunate Hai Aur Bad Fatiah Taqsim Shirini Karte Hai Ya Musalmano Ko Khana Khilate Hia , Magar Is Zaman Ke Musli Numa Murtadin Yani Deobandi, Wahabi In Pak Majliso Ko Bidat Kah Kar Rokte Hai , Chunache Punjab Ke Aksar Ilaaqo Me Yeh Rasmein Bilkul Band Kar Di Gayi Hai.

Rajab Me 27 Tarikh Ko Musalman Mairaj Un Nabi Ki Taqrib Me Jalse Karte Hai Jisko Rajabi Sharif Kahte Hai Use Kufaar Rokte Hai , Shab E Bar'at 15vi Shaban Ko Musalman Bache Is Qadr Atishbazi Karte Hai Ke Rasta Chalna Mushkil Hota Hai Aur Boht Jagah Is

Se Aag Lag Jati Hai. Ramzan Sharif Me Baz Begairat Musalman Rozadaro Ke Samne Aur Sare Aam Bazaro Me Khate Pite Hia Balke Roti Ki Dukano Me Bhi Parda Dal Kar Khana Khate Hai.

Eid Aur Baqri Eid Ki Namaz Pad Kar Sara Din Khel Kud Me Guzarate Hai Aur Sheharo Me In Dono Me Eid, Baqri Eid Ki Khushi Cinema Ke Char Char Show Hote Hai, Cinema Hall Musalmano Se Khacha Khach Bhare Rahte Hai Aur Jinki Nayi Shadi Ho Wo Pehli Eid Zaroor Sasural Me Karte Hai, Jin Ladkiyon Ki Magni Ho Gayi Hai Unke Ghar Se Dulhan Ke Ghar Jordha Jana Zaroori Hai.

### In Rasmo Ki Kharabiyah

Muharram Ka Mahina Nihayat Mubarak Mahina Hai, Khaas Kar Ashura Ka Din Boht Hi Mubarak Hai Ke Daswe Muhamrram Ke Din Hazrat Nuh Allaysallam Kashati Se Zami Par Tashrif , Aur Isi Tarikh Aur Isi Din Hazrat Musa Allaysalam Ne Firon Se Najaat Pai Aur Firon Garaq Huwa, Isi Din Aur Isi Tarikh Syed Ul Shohda Imaam Husain Radiallahu Ta'ala Anho Ne Karbala Ke Maidan Me Shahadat Payi Aur Isi Jumuah Ka Din Aur Galiban Isi Daswi Muhram Ko Qayamat Ayegi. Garz Ke Jumuah Ka Din Aur Daswi Boht Mubarak Din Hai Islam Me Sab Se Pehle Sirf Ashura Ka Roza Farz Huwa Phir Ramzan Sharif Ke Roza Se Us Roze Ki Farziyat To Mansukh Ho Gayi Magar Us Din Ka Roza Ab Bhi Sunnat Hai. Lihaja Dono Me Jis Tarah Naik Kam Karne Ka Sawab Zayda Hai Isi Tarah Gunah Karne Ka Azab Bhi Zayda Taziyadari Aur Alam Nikalna, Kudna, Nachana, Yeh Wo Kaam Hai Jo Yazidi Logo Ne Kiye They Ke Imaam Husain Wa Digar Shohada E Karbala Radiallahu Ta'ala Anhum Ajmain Ke Sar Nezo Par Rakh Kar Unke Aage Kudate Nachate Khushiyah Manate Hue Karbala Se Kufa Aur Kufa Se Damishq Yazid Palid Ke Pass Le Gaye. Baqi Ahl Bait Ne Na Kabhi Taziydari Ki Aur Na Alam Nikale, Na Sine Kute Na Matam Kiye Lihaja Musalmano ! In Mubarak Dino Me Yeh Kaam Hargiz Na Karo Na Sakht Gunahgar Hoge, Khud Bhi Un Juluso Aur Matam Me Sharik Na Ho Aur Apne Bacho Apni Biwiyon ,Dosto Ko Bhi Roko, Rafziyon Ki Majlis Me Hargiz Shirkat Na Karo Balke Khud Apni Sunnio Ki Majlisein Karo Jis Me Shahadat Ke Sache Waqiat Bayan Ho. Akhri Chahra Shamba Mah Safar Ke Mutliq Jo Riwyat Mash'hru Hai Ke Huzur ﷺ Ne Is Tarikh Gusal E Sehat Farmaya, Wo Mehaj Galat Hai, 27 Safar Ko Marz Sharif Yani Dard E Sar Aur Bukhar Shuru Huwa, Aur 12vi Rabi Ul Awal Do Shamba Ke Din Wafaat Ho Gayi, Darmiyan Me Sehat Na Hui, Fatiah Aur Quran Khawani Jab Bhi Karo Harj Nahi, Magar Khade, Bartan Phodna Mal Ko Barbad Karna Hai, Jo Haram Hai. Rabi Ul Awal Me Mehfil E Milad Sharif Aur Rabi Ul Shani Me Majlis 11vi Sharif Boht Babarkat Majlisein Hai Unko Band Karna Boht Nadani Hai Tafsir Ruh Ul Bayan Me Hai Ke Mehfil E Milad Sharif Ki Barkat Saal Bhar Tak Ghar Me Rahti Hai.

Iske Liye Humari Kitab "Ja Al Haq"Dekho. Un Majliso Ki Wajh Se Musalmano Ko Nasiyat Karne Ka Mauqa Mil Jata Hai Aur Musalmano Me Huzur ﷺ Ki Mahbbat Paida Hoti Hai Jo Imaan Ki Jardh Hai.

hazrat ibn Umar radiALLAHU ta'ala anho nabi akram ﷺ ke bare me yeh baat naqal karte hai. Aap ﷺ ne irshad Farmaya hai apne gharo me (nafal) Namaz ada karo aur unhe Qabrsataan Na banao.

(Imaam tirmizi Rehamtullah allay Farmate hai) yeh hadees "hasan sahi" hai.

Bukhari Sharif Main Hai Ke Abu Lahab Ne Huzur ﷺ Ke Paida Hone Ki Khushi Me Apni Laundi Saubiyah Ko Azad Kia Tha, Uske Marne Ke Bad Usko Kisi Ne Khawaab Me Dekha, Puchha : Tera Hal Kya Hai ? Usne Kaha : Hal To Boht Kharab Hai Magar Somwar (Peer) Ke Din Ajaab Me Kami Ho Jati Hai Kyon Ke Maine Huzur ﷺ Ke Paida Hone Ki Khushi Ki Thi.

Jab Kafir Abu Lahab Ko Huzur ﷺ Ki Paidaish Ki Khushi Ka Kuch Na Kuch Fayda Mil Gaya To Musalman Agar Unki Khushi Manaye To Zaroor Sawab Payega, Lekin Yeh Khayal Rahe Ke Jawan Aurato Ka Is Tarah Natein Padna Ke Unki Awaz Gair Mardo Ko Pohche

Haram Hai Kyon Ke Aurat Ki Awaz Ka Gair Mardo Se Parda Hai. Isi Tarah Rabi Ul Awal Me Juluos Ka Nikalna Boht Mubarak Kam Hai Jab Huzur ﷺ Madina Munwara Me Hijrat Karke Tashrif Laye To Madina Pak Ke Jawab Wa Bache Waha Ke Bazaro Kucho Aur Galiyon Me "Ya Rasoolallah ! " Ke Nare Lagate Phirte They Aur Juluos Nikalne Gaye They.

Aur Us Juluos Ke Zariyeh Se Wo Kufaar Aur Dusri Qaum Me Bhi Huzur ﷺ Ke Mubarak Halat Sun Lege Jo Islami Juluos Me Nahi Aate Unke Dilo Me Islam Ki Haibat Aur Bani E Islam ﷺ Ki Izzat Paida Hogi Magar Juluos Ke Aage Baja Wagera Ka Hona Ya Sath Me Aurato Ka Jana Haram Hai.

### Rajab Sharif

Is Mahina Ki 22 Tarikh Ko Hind O Pak Me Kunde Hote Hai Yani Nay Kunde Mangaye Jate Hai Aur Sawa Pao Maida, Sawa Pao Shakar, Sawa Pao Gee Ki Puriyah Bana Kar Hazrat Imaam Jaafar Sadiq Radiallahu Ta'ala Anho Ki Fataiah Karte Hai, Is Rasm Me Sirf Do Kharabiyah Paida Kar Di Gayi Hai Ek To Yeh Ke Fatiah Dilane Walo Ka Aqeedah Yeh Ho Gaya Hai Ke Agar Fatiah Ke Awal Lakdi Wale Ka Qisa Na Pada Jaye To Fatiah Na Hogi Aur Yeh Puriyah Ghar Se Bahar Nahi Ja Sakti Aur Bagair Naye Kunde Ke Yeh Fatiah Nahi Ho Sakti , Yeh Sare Khayal Galat Hai Fatiah Har Kunde Par Aur Har Bartan Me Ho Jayegi, Agar Sirf Zayda Safai Ke Luye Nay Kunde Maga Liye To Harj Nahi, Dusri Fatiah Ke Khano Ki Tarah Is Ko Bhi Bheja Ja Sakta Hai Rajabi Sharif Bhi Haqiqat Me Huzur ﷺ Ki Mairaj Ki Khushi Hai Isme Koi Harj Nahi Magar Usme Bhi Jawan Aurato Ko Natein Buland Awaz Se Padna Ke Jis Se Bahar Awaz Pohche Haram.

### Shab E Ba'raat

Shab E Ba'raat Ki Rat Boht Mubarak Hai Is Rat Me Sal Bhar Hone Wale Sare Intzamat Farishto Ke Supurd Kar Diye Jate Hai Ke Is Sal Me Fulah Fulah Ki Maut Hai, Fulah Fulah Jaga Itna Pani Barsaya Jayega, Fula Ko Maldar Aur Fulah Ko Garib Banaya Jayega, Aur Jo Is Rat Me Ibadat Karte Hai Unko Azab E ILLAHI Se Chhutkara Yani Rihayi Milti Hia Isliye Is Rat Ka Naam Shab Ba'araat ,Arbi Me Baraat Ke Mani Rihahi Aur Chhutakara Hai Yani Yeh Raat Rihayi Ki Raat Hai Quran Karim Farmata Hai :

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٢﴾

Isme Baat Me Dia Jata Hai Har Hikmat Wala Kaam

Surah Dukhan Ayat 4

Is Raat Ko Zamzam Ke Kunwe Me Paani Bhada Dia Jata Hai Is Raat K Haq Ta'ala Ki Rehamat Boht Zayda Utarati Hai.

(Tafsir Ruh Ul Bayan Surah Dakhaan )

Is Raat Ko Gunah Me Guzarna Badi Mehroomi Hai, Atishbazi Ke Mutliq Mash'hur Yeh Hai Ke Yeh Namrud Badshah Ne Ijaad Ki Jabke Usne Hazrat Ibrahim Allaysallam Ko Aag Me Dala Aur Aag Gulzar Ho Gayi To Uske Admiyon Ne Aag Ke Anaar Bhar Kar Un Aag Me Laga Kar Hazrat Khalilullah Allaysallam Ki Taraf Phenkane Ka Thheward Me Hindu Log Holi Aur Diwali Ke Mauqao Par Atishbazi Chalate Hai, Hind O Pak Me Yeh Rasm Musalmano Ne Hinduo Se Sikhi, Magar Afsos Ke Hindu To Usko Chhordh Chuke Hai Magar Musalmaan Ka Lakho Rupia Salama Is Rasm Me Barbad Ho Jata Hai Aur Har Sal Khabrein Ati Hai Ke Fulah Jagah Se



Itne Ghar Atishbazi Se Jal Gaye Aur Itne Admi Jal Kar Mar Gaye. Is Me Jaan Ka Khatra Aur Maal Ki Barbadi , Makaano Me Aag Lagane Ka Andesha Hai Apne Maal Me Apne Hath Se Aag Lagana Aur Phir Khuda Ta'ala Ki Nafarmani Ka Wabaal Sar Par Dalna Hai, Khuda Azwajjal Ke Liye Is Behuda Aur Haram Ka Se Bacho. Apne Bacho Aur Qurbaatdaro Ko Roko Jaha Awara Bachhe Yeh Khel Khel Rahe Ho Waha Tamasha Dekhne Ke Liye Bhi Na Jao. Aatishbazi Banana, Iska Behchnna, Iska Kharidna Aur Kharidwana , Iska Chalana Ya Chalwana Sab Haram Hai.

## Ramzan Sharif

Me Din Ko Sab Ke Samne Khana,Pina Shakht Gunah Aur Behayayi Hai Pehle Zamana Me Hinduo Aur Dusre Kufaar Bhi Ramzan Me Bazar Me Khane Pine Se Bachte They Ke Yeh Musalmano Ke Roze Ka Zamana Ha Magar Musalmano Ne Khud Hi Is Mahina Ka Adab Chordh Dia To Dusro Ki Shikayat Kya Hai ?

Eid,Baqri Eid Bhi Ibadat Ke Din Hai Unme Bhi Musalmaan Gunah Aur Behayayi Karte Hai Agar Qaum Hisab Lagaye To Hind O Pak Me Hazar Han Rupia Rozana Cinema,Theatar Aur Dusri Ayashi Me Kharch Ho Raha Hai. Agar Qaum Ka Yeh Rupia Bach Jaye Aur Kisi Qaumi Kam Me Kharch Ho To Qaum Ke Garib Log Pal Jaye Aur Musalmano Ke Din Badal Jaye Garz Ke In Dino Me Yeh Kaam Shakht Gunah Hai.

## In Dino Me Islami Rasmein

In Mahino Me Kya Kam Karne Chaiye Ye To Hum In Sha ALLAH Is Kitab Ke Akhir Me Arz Karege, Kuch Zaroori Batein Yaha Batate Hai : Muharram Ki 10vi Tarikh Ko Halim (Khichda) Pakana Boht Behtar Hai Kyon Ke Jab Hazrat Nuh Allaysallam Is Din Apni Kashti Se Zamin Par Aaye To Koi Gila Na Raha Tha Kashti Walo Ke Pass Jo Kuch Gila Ke Dane They Wo Sab Mila Kar Pakaye Gaye.

(Tafsir Rul Ul Bayan , Parah 12 )

Aur Hadees Sharif Me Aya Hai Ke Jo Koi Ashura Ke Din Apne Ghar Khane Me Wus'at Kare Yani Khub Pakaye Aur Khilaaye To Sal Bhar Uske Ghar Me Barkat Rahegi.

(Shami)

Aur Khichade (Halilm) Me Har Khana Padta Hai Lihaja Har Khana Umid Hai Ke Har Khane Me Sal Bhar Tak Barkat Rahegi, Sadqa Wa Khairat Kare, Apne Ghar Aur Mohala Me Zikr E Shahadat E Imaam Husain Radiallahu Ta'ala Anho Ki Majlis Kare, Jis Me Agar Rona Aaye To Aansu Se Roye Kapde Phadna, Matam Karna, Muh Pitana Sog Karna Haram Hai Rafziyo Ki Majliso Me Hargiz Na Jao Ke Waha Aksar Tabra Hota Hai Yani Sahaba E Kiram Rizwanullah Ta'ala Allayhim Azmain Ko Galiya Dete Hai , Rabi Ul Awal Me Mahina Bhar Tak Jab Chaho Mehfil E Milad Karo Magar Uske Liye Padne Wale Ya To Mard Ho Ya Chhoti Lakiyah Aur Agar Jawan Ladkiyah Aur Aurtein Pade To Itni Nichhi Awaz Se Riwayatein Pade Ke Unki Awaz Bahar Na Jaye Aur Mehfil E Milad Sharif Me Roze Namaz Aur Parde Wagera Ke Ahkam Bhi Sunaye Jaye Take Naat Sharif Ke Sath Ahkam E Islam Ki Hi Tablig Ho,Aur Jis Qadr Khushi Manao, Itar Malo, Gulaab Chhidko, Har Phool Dalo Boht Sawab Hai, Huzur ﷺ Boht Sawab Hai, Huzur ﷺ

Ki Paidaish ALLAH Azwajal Ki Rehmat Hai Aur ALLAH Azwajal Ki Rehamat Par Khushi Manana Quran Karim Ka Hukm Hai, Quran Sharif Farmata Hai :

Tarjumah E Kanzul Imaan

Tum Farmao ALLAH Hi Ke Fazal Aur Usi Ki Rehmat Aur Usi Par Chahe Ke Khushi Kare.

Surah Yunas Ayat 58

Balke Har Khushi Wa Gham Ke Mauqa Par Milad Sharif Karo, Shadi Biyah , Maut, Bimari Har Waqt Unke Geet Gao Kyon Ke

Un Ke Nishar Koi Kaise HI Ranj Me Ho

Jab Yad Aa Gaye Hai Sab Gam Bhula Die Hai

Rajab Ke Mahina Me 22 Tarikh KO Kundo Ki Rasm Boht Achhi Aur Barkat Wali Hai Magar Us Me Se Yeh Qaid Nikal Do Ke Fatiah Ki Chiz Bahar Na Jaye Aur Lakdi Wale Ka Qisa Zaroor Padha Jaye.

Shab E Bara'at Me Rat Bhar Jago, Qabro Ki Ziyarat Karo, Rat Bhar Nafal Padho, Halwe Par Fatiah Pardh Kar Khairat Karo Aur Baqi Uske Ahkam Akhir Me Likhe Jayege.

Ramzan Sharif Me Jo Koi Kisi Uzar Ki Wajh Se Roza Na Rakhe Wo Bhi Kisi Ke Samne Na Khaye Piye. Char Wajh Se Roza Mauf Hai ! Aurat Ko Haiz Ya Nafas Ana, Aisi Bimari Jisme Roza Nuqsan Kare, Safar. Magar Sab Surato Me Qaza Karni Padegi.

27vi Ramzan Galiban Shab E Qadr Hai Is Rat Ho Sake To Sari Rat Jag Kar Ibadat Karo, Warna Sehari Kha Kar Phir Na So Subah Tak Quran Majid Aur Nafal Pardo, Ramzan Sharif Me Har Naik Kam Ka Sawab Satar Guna Milta Hai Isliye Pura Mah Ramzan Quran Majid Ki Tilawat Aur Nawafil Padne Aur Sadqa Wa Khairat Me Guzar Do.

## Eid Ke Din

Achhe Kapde Pehnana, Gusal Karna, Khushboo Karna, Khushboo Malna Sunnat Hai, Ek Dusre Ko Mubarak Bad Do, Agar Tumhare Pass 56 Rupe Naqad Ya Us Qimat Ka Koi Tijarati Mal Ya Sade Bawan Tole Chandi Ya Sade Sath Tole Sona Hai Aur Qarz Wagera Nahi Hai To Apni Taraf Se, Apne Chhote Bacho Ki Taraf Se Fitra Ada Karo. Fitra Khawa Ramzan Me De Do Ya Eid Ki Namaz Se Pehle Ke Din De Do. Fitra Ek Shakhs Ki Taraf Se 175 Rupia Athhi Bhar Gehu Ya Us Se Dugna Jau, Ya Us Qimat Ka Bajra , Chawal Wagera Hai , Phir Kuch Khurme Kha Kar Eidgah Ko Jao, Rasta Me Ahista Ahista Takbir Kahte Jau Ek Raste Se Jau Dusre Se Wapas Aau.

## Baqri Eid Ke Din Yah Kaam Karo

Gusal Karna, Kapde Badlna, Khushboo Lagana Magar Us Din Bagair Kuch Khaye Eidgah Ko Jao, Rasta Me Buland Awaz Se Takbir Kahte Hue Jao Aur Agar Tumhare Pass Itna Maal Hai Jo Ftire Ke Liye Bayan Kia Gaya To Bad Namaz Ke Apni Taraf Se Qurbani Karo. Yad Rakho Ke Sal Bhar 5 Din Roza Rakhna Mana Hai : Ek Eid Ul Fitr Ka Aur Char Din Baqri Eid Ke Yani 10vi , 11, 12, 13vi Baqi Ahkam Ke Liye Bahar E Shariat Dekho. Fuzul Kharcho Ko Band Karo Aur Is Se Jo Paisa Bache Us Se Apne Qurbaatdaro Aur Mohle Walo, Yatimkhano Aur Deeni Madarso Ki Madad Karna Chaiye Yaqin Jano Ke Muslim Qaum Ki Eid Jab Hi Hogi Jab Sari Qaum Khushhal, Hunar Mand Aur Parhezgaar Ho, Agar Tumne Apne Bacho Ko Eid Ke Din Kapdo Se Lad Dia Lekin Tumhari Muslim Qaum Ke Garib



Bache Us Din Darbadar Bhik Mangate Phire To Samj Lo Ke Yeh Eid Qaum Ki Nahi, Haq Ta'ala Muslim Qaum Ko Sachi Eid Nasib Farmaye

Aameen

## 6thha Baab

### Naya Fashion Aur Parda

Naye Talim Yafta Log Ne Musalmano Ki Maujuda Pasti Aur Unki Bimariyon Ka Ilaaj Yeh Socha Hai Ke Musalman Magribi Tahzib Me Apne Aapko Fanah Kar Dale Is Tarah Ke Mard To Darhiyah Mundwaye Muchhe Lambi Kare, Naikar (Jankhiya), Kot, Patlun, Hait Istemaal Karey, Namaz Ko Khairbad Kah De Aur Apne Ko Aisa Zahir Kare Ke Yeh Kisi Angrez Ke Farzand Hai Aur Aurato Ko Gharo Se Baar Nikale, Parda Tordh De, Apni Biwiyon Ko Saht Lekar Bazaro, Companu Bagho, Aur Tafrih Gaho Me Gumate Phire, Rat Ko Begam Ko Lekar Cinema Jaye Balke College Aur Schoolo Me Ladke Ladkiya Ek Sath Bethh Kar Talim Hasil Kare Balke Mardo Aurtein Mil Kar Tennis, Hockey Wagera Khelein, Yeh Bhoot Un Aqlmando Par Aisa Sawar Huwa Hai Ke Jo Inko Samjata Hai Uske Yeh Dushman Hai Usko Mula Ya Masjid Ka Luta Ya Purani Tayp Ka Bandha Kah Kar Uska Mazaq Uda Kar Rakh Dete Hai. Akhbaro Aur Risalo Me Barabar Parda Ke Khilaaf Mazamin Chhap Rahe Hai, Qurani Ayato Aur Ahadees Sharifa Ko Khinch Tan Kar Parda Ke Khilaaf Chaspa Kia Jaa Raha Hai. Main To Ab Tak Na Samj Saka Ke In Harkato Se Muslim Qaum Taraqi Kyon Kar Sakegi Aur Jin Sahibo Ne Apne Gharo Me Peris Aur London Ka Namuna Paida Kia Hai Unhone Ab Tak Kitne Mulk Jite Aur Unhe Musalmano Ko Apni Zaat Se Kya Fayda Pohchaya. Hum Is Baat Ke Do Faslein Karte Hai, Pehli Fasal Me Naye Fashion Ki Kharabiyah Aur Dusri Fasal Me Parde Ke Faydae Aur Bepardagi Ke Naqli Aur Aqli Nuqsanat Bayan Karege. Haq Ta'ala Apne Fazal Wa Karam Se Qabul Farmaye Aur Musalmano Ko Amal Ki Taufiq De.

### Naye Fashion Ki Kharabiyah

Quran Karim Farmata Hai :

Aey Imaan Walo ! Islam Me Pure Pure Dakhil Ho Jao.

Insaan Ko Qudrat Ne Do Qism Ke A'aza Diye Hai Ke Zahiri, Dusre Chhupe Hue.

Zahiri Auzu To Surat, Chehra, Aankh, Naak, Kaa Wagera Hai Aur Chhupe Hue Auzu Dil, Dimag, Jigra Wagera. Musalman Kamil Imaan Wala Jab Ho Sakta Hai Ke Surat Me Bhi Musalman Ho, Aur Dil Se Bhi Yani Islam Ka Is Par Aisa Rang Chade Ke Surat Aur Seerat dono ko Rang De, Dil Me ALLAH Ta'ala Aur Rasoolallah ﷺ Ki Ita'at Ka Jazba Maujein Mar Raha Ho, Is Me Imaan Ki Shaa Jal Rahi Ho Aur Surat Aisi Ho Jo ALLAH Azwajjal Ke Mehboob ﷺ Ki Pasnad Thi Musalma Ki Si, Agar Dil Me Imaan Hai Magar Surat Bhawandas Ki Si To Samj Lo Ke Islam Me Pure Dakhil Na Hue Seerat Bhi Achi Banao Aur Surat Bhi, Gaur Se Suno ! Hazrat Mugira Bhi Shaiba Radiallahu Ta'ala Anho Jo Ke Sahabi E Rasoolallah Hai, Ek Bar Unki Munchein Kuch Badi Thi Huzur ﷺ Ne Farmaya Ke Aey Mugira ! Tumhari Munchein Bad Gayi, Kat Lo. Unhone Khayal Kia Ke Ghar Jakar Qaichi Se Kaat Duga, Magar Sarkari Farmaan Huwa Ke Humari Miswak Lo, Is Par Bade Hue Baal Rakh Kar Churi Se Kaat Do.

Yani Itni Bhi Mohlat Na Di Ke Ghar Jakar Qainchi Se Kantein, "Nahi Yaha Hi Kaat Do" Jis Se Malum Huwa Ke Badi Munchien Huzur ﷺ Ko Napsand Thi, Dunia Me Hazaro Paigambar Tashrif Laye Magar Kisi Nabi Ne Na Darhi Mundai Aur Na Munchien Rakhayi, Lihaja Darhi Fitrat Yani Sunnat E Ambiyah Hai, Hadees Pak Me Hai : Darhiayh Badao Aur Munchien Past Karo Aur Mushrikin Ki Mukhalifat Karo.

Iske Ilawa Boht Si Naqli Dalilein Di Ja Sakti Hai Magar Humare Naye Talim Yafta Log Naqli Dalail Ke Muqable Me Aqli Bato Ko Zayda Mante Hai Goya Gulab Ke Phool Ke Muqbale Me Gende Ke Phool Unk Zayda Pyaare Hai Isliye Aqali Batein Bhi Arz Karta Hun Suno ! Islami Shakal Aur Islami Libaas Me Itne Fayde Hai :

1) Govtment Ne Hazaro Mohale Bana Diye , Railwy, Dakkahna, Police, Fauj Aur Kacheri Wagera Aur Har Mahkame Ke Liye Wardi Alhida Alhida Muqarar Kardi Agar Lakho Admiyon Me Kisi Mahkama Ka Admi Khada Ho To Saaf Pehchan Me Aa Jata Hai , Agar Koi Sarkari Naukari Kar Api Duty Ke Waqt Apni Wardi Me Na Ho To Us Par Jurmana Hota Hai Agar Barbar Kahne Par Na Mane To Barkhast Kar Dia Jata Hai Isi Tarah Hum Bhi Mahkam E Islam Aur Saltnat E Mustafa Aur Hukumat E ILLAHIYAH Ke Nokar Hai Humare Liye Alhida Shakal Muqara Kar Di Ke Agar Laakho Kafiro Ke Bich Me Khade Ho To Pehchan Le Jaye Ke Mustafa ﷺ Ka Gulaam Wo Khada Hai Agar Humane Humne Apni Wardi Chordh Di To Hum Bhi Saza Ke Musthaq Hoge.

2 Qudrat Ne Insaan Ki Zahiri Surat Aur Dil Me Aisa Rishta Rakha Hai Ke Har Ka Dusre Par Asar Padta Hai Agar Apka Dil Gamgin Hai To Chehra Udasi Cha Jati Hai Aur Dekhne Wala Kah Deta Hai Ke Khair To Hai Chehra Kyun Udaas Hai, Dil Me Khushi Hai To Chehra Bhi Surkh Wa Suped Ho Jata Hia, Malum Huwa Ke Dil Ka Asar Chehra Par Hota Hai Isi Tarah Agar Kisi Ko Diq Ki Bimari Hai To Hakim Kahte Hai Ke Isko Achhi Hawa Me Rakho, Achhe Aur Saaf Kapde Pehnao , Usko Fulah Dawa Ke Pani Se Gusal Do, Kahe Bimari To Dil Me Hai Yeh Zahiri Jism Ka Ilaaj Kyun Ho Raha Hai Isiliye Ke Agar Zahir Acha Hoga To Andar Bhi Acha Ho Jayega.

Tandurast Admi Ko Chaiye Ke Rozana Gusal Kare Saaf Kapde Pehane, Saaf Ghar Me Rahe To Tandurasat Rahega, Isi Tarah Giza Ka Asar Bhi Dil Par Padta Hai, Suwar Khana Shariat Ne Isliye Haram Farma Dia Hai Ke Us Se Begairati Paida Hoti Hai Kyon Ke Suwar Begairat Janwar Hai Aur Suwar Khane Wali Qaumein Bhi Begairat Hoti Hia, Jiska Tajuraba Ho Raha Hai. Agar Chite Ya Shair Ki Charabi Khai Jaye To Dil Me Sakhti Aur Barbaryat Paida Hoti Hai, Chhite Aur Shair Ki Khal Par Bethhna Isiliye Manah Hai Ke Is Se Guroor Paida Hota Hai , Garz Ke Manan Padega Ke Giza Aur Libaas Ka Asar Dil Par Hota Hai To Agar Kafiro Ki Tarah Libaas Pehna Gaya Ya Kufaar Ki Si Surat Banayi Gayi To Yaqinan Dil Me Kafiro Se Mahbbat Aur Musalmano Se Nafrat Paida Ho Jayegi Garz Ke Yeh Bimari Akhir Me Maulkat Sabit Hogi Isliye Hadees Pak Me Aya Hai :

"Jo Kisi Dusri Qaum Se Mushabhat Paida Kare Wo Unme Se Hai.

Khualasa Yeh Ke Musalmano Ki Si Surat Banao Take Musalman Hi Ki Tarah Seerat Paida Ho.

3 Hindustaan Me Aksar Hindu Muslim Fasaad Hota Rahta Hai, Aur Boht Jagah Sunane Me Aya Ke Fasad Ki Halat Me Baz Musalman Musalmano Ke Hatho Mare Gaye Kyon Ke Pehchane Na Gaye Ke Yeh Musalman Hai Ya Hindu Chunaache Taisre Sal Jo Bareli Aur Philipit Me Hindu Muslim Fasad Huwa Us Jagah Se Khabarein Aayi Ke Boht Se Musalmano Ko Khud Musalmano Ne Hindu Samj Kar Fana Kar Dia ! Ye Is Naye Fashion Ki Barkatein Hai. Mere Wali Naimat, Murshid Barhaq, Hazrat Sadul Afazil Maulana Muhamad Naimudeen Sahab Qibla Allayrehma Ne Farmaya Ke Ek Dafah Hum Rail Me Safar Kar Rahe They Ke Ek Station Se Ke Sahib Sawar Hue Jo Bazahir Hindu Malum Hote They Gardi Me Jagah Tang Thi Ek Lalchi Se Unka Jagah Lene Ke Liye Jagda

Huwa, Lala Ji Ke Sathi Jayda They Isliye Lala Ji Ne Un Hazrat Ko Khub Pita, Musalman Musafir Bich Bachao Me Zayda Na Pade Kyon Ke Samjate They Ke Hindu Apas Me Lad Rahe Hai Humara Zayda Zor Dena Khilaf Masliyat Hai, Bechare Shamat Ke Mare Pitkut Kar Ek Taraf Khade Ho Gaye Jab Agle Station Par Utare To Unhone Kaha : Assalamo Alaikum Tab Malum Huwa Ke Yeh Hazrat Musalman Hai, Tab Humne Afsos Kya Aur Unse Arz Kia Ke Hazrat Aapke Fashion Ne Aapko Us Waqt Pitwaya.

Main Jab Kabhi Bazar Wagera Jata Hun To Sochta Hun Ke Salam Kaise Karu Malum Nahi Ke Hindu Kon Hai Aur Musalman Kon ? Boht Dafa Kisi Ko Kaha : Assalam O Alaikum Unhone Farmaya : Bandagi Sahab. (Yani Adab) Hum Sharminda Ho Gaye, Mera Irada Yeh Hota Hai Ke Jaha Tak Ho Sake Musalman Ki Dukan Se Chiz Kharidu Magar Dukandar Ki Shakal Aisi Hoti Hai Ke Pehchan Nahi Hoti Ke Yeh Kon Hai Agar Dukaan Par Koi Bord Laga Hai Jiske Naam Se Malum Ho Gaya Ke Yeh Musalman Ki Dukaan Hai To Khair Warna Boht Dushwari Hoti Hai, Garz Ke Musalmano Ko Chaiye Ke Shakal Aur Libaas Me Kufaar Se Alhida Rahe.

4 Kisi Ko Nahi Malum Ke Uski Maut Kaha Hogi, Agar Hum Pardes Me Mar Gaye Jaha Humara Jan Pehchan Wala Koi Na Ho To Sakht Mushkil Darpesh Hogi, Log Pareshan Hoge Ke Unko Dafan Kare Ya Aag Me Jala De, Kyon Ke Surat Se Pehchan Na Padegi Chunache Chand Sal Paishtar Aligardh Ke Ek Sahab Ka Rail Me Intqal Ho Gaya Khabar Hone Par Raat Me La'ash Utar Li Gayi Magar Ab Yeh Fikr Hui Ke Yeh Hai Kon ? Hindu Ya Musalman Isko Supurad E Kah Kare Ya Aag Me Dale Akhir Unka Khatna Dekha Gaya To Tab Pata Chala Ke Yeh Musalman Hai. Khulasa Yeh Hai Ke Kufaar Ki Si Shaki Aur Unka Libaas Zindagi Me Bhi Khatarnak Hai Aur Marne Ke Bad Bhi.

5 Zamin Me Jab Bijh Boya Jata Hai To Awalan Ek Sidhi Si Shakh Hi Nikalti Hai Phir Aakar Har Taraf Phelti Hia Phir Usme Phal Nikalte Hai Agar Koi Shakhs Iski Cho Taraf Ki Shakho Aur Pato Ko Kaat Dale To Phal Nahi Kha Sakte. Isi Tarah Kalimah Taiba Ek Bijh Hai Jo Musalman Ke Dil Me Boya Gaya Phir Surat Aur Hath, Pao, Aankh, Naak Ki Taraf Is Darkhat Ki Shakh Chale Ke Is Kalima Ne Musalman Ki Aankh Ko Gair Surato Se Alhida Kar Dia, Hath Ko Haram Chiz Ke Chhune Se Rok Dia, Surat Par Imaani Aasar Paida Kar Diye , Kaan Ko Gibat Sunane Aur Zuban Ko Jhoot Bolne , Gibat Karn Se Roka, Jo Shakhs Dil Se Musalman To Ho Magar Kafirot Ki Si Surat Banaye Apne Hath, Pao, Zuban Aankh, Naak, Kaan Ko Haram Kamo Se Na Roke Wo Usi Shakhs Ki Tarah Hoga Jo Aam Ka Bij Boh De Aur Uski Tamaam Shakhein Wagera Kant Dale Jis Tarah Wo Bewkoof Phal Se Mehrum Rahega Usi Tarah Yeh Musalman Islam Ke Phalo Se Mehrum Rahega.

6) Paka Rang Wo Hota Hai Jo Kisi Pani Ya Dhobi Se Na Chhoote, Aur Kachha Rang Wo Jo Chhoot Jaye To Aey Musalman ! Tum **صِبْغَةَ اللَّهِ** Wo Rang Me Rang Hue Ho, **وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً**

Agar Tum Kufaar Ko Dekh Kar Apne Rang Ko Kho Bethhe To Jaan Lo Ke Tumhara Ranga Kacha Tha, Agar Paka Rang Hota To Auro Ko Rang Aate.

## Musalmano Ke Uzar

Hum Musalmano Ke Wo Uzar Bhi Paish Kar De Jo Ke Wo Bayan Karte Aur Jis Se Apni Majburiyon Ka Izhar Karte Hai.

1) Khuda Dil Ko Dekhta Hai Shaki Ko Nahi Dekhta, Dil Saaf Chaiye, Hadees Me Hai : Yani ALLAH Ta'ala Tumhari Suratein Nahi Balke Tumhare Dil Dekhta Hai. Muslim

Yeh Uzar Paish Karte Hai.

Jawaab

Acha Sahab Agar Zahir Ka Koi Aitbar Nahi Dil Ka Aitbaar Hai To Aap Mere Ghar Khana Khao Ya Sharbat Piyo Aur Main Nihayat Umada Badam Ka Sharbat Ya Umda Biryani Khilao Pilao Magar Galaas Ya Rakabi Me Uper Ki Taraf Khub Achi Tarah Gandagi Palidi Laga Du, Aap Us Bartan Me Kha Loge ? Hargiz Nahi, Kyon Janaab ! Bartan Ka Kya Aitbaar ? Iske Andar Ki Chiz To Achi Hai.

Jab Tum Bure Bartan Me Achhi Giza Nahi Khate Pite To Rab Ta'ala Tumhari Buri Surato Ke Sath Ache Amal Kyon Kar Qabul Farmayega. Agar Quran Padho To Lutf Jab Hai Ke Mun Me Quran Sharif Ho, Aur Surat Par Uska Amal Ho, Agar Tumhare Muh Me Quran Hai Aur Surat Quran Sharif Ke Khilaaf To Gaya Apne Amal Se Jhuthhe Ho Badhshah Ke Aane Ke Liye Ghar Aur Ghar Ka Darwaza Dono Saf Karo Kyon Ke Badshah Darwaze Se Aayega Aur Ghar Me Bethhega Isi Tarah Quran Sharif Ke Liye Dil Aur Surat Dono Sambhalo, Hadees Ke Mani Yeh Hai Ke

ALLAH Ta'ala Sirf Tumhari Surato Ko Nahi Dekhta Balke Surato Ke Sath Dil Ko Bhi Dekhta Hai Agar Iska Wo Matlab Hota To Tum Samjate Ho To Phir Sar Par Choti ,Kaan Me Janewa Aur Pao Me Dhoti Bandh Kar Namaz Padhna Jaiz Hona Chaiye Tha Halake Fuqah Farmate Hai Ke Choti Rakhna,Zinar Bandhna Kufar Hai..

2) Islami Shaki Se Humari Izzat Nahi Hoti, Jab Hum Angrezi Libas Me Hote Ahi To Humari Izzat Hoti Hia Kyon Ke Wo Taraqi Yafta Ka Libaas Hai.

Jawaab

Admi Ki Izzat Libaas Se Nahi Balke Libaas Ki Izzat Admi Se Hai Agar Tumhare Andaz Koi Johar Hai Ya Agar Tum Izzat Aur Taraqi Qaum Ke Fard Ho To Tumhari Har Tarah Izzat Hogi, Koi Bhi Libaas Pehno, Agar In Chizo Se Khali Ho To Koi Libaas Pehano Izzat Nahi Hogi.

Abhi Kuch Din Pehle Gandhi Aur Uske Dusre Sathi Golmezi Conference Me Sharik Hone Ke Liye Landon Gaye Jab Khaas Parliament Ke Daftar Pohche To Mr Gandhi Usi Choti Aur Usi Langot Me They Jo Unka Apna Qaumi Libaas Hai. Subha Chander Bose Ne EK Bar Landon Ka Safar Kia Toh Apni Gaye Aur Apni Dhotiya , Latiya Apne Sath Le Gaye Kahiye Kya Is Libaas Se Unki Izzat Gat Gayi ? Aaj Musalmano Ke Siwa Tamaam Qaume Sikh, Hindu Balke Kathhiyarward Me Bohre Aur Khowza Humesa Apne Qaumi Libaas Me Rahte Hai. Sikh Ke Muh Par Darhi, Sar Par Baal, Hath Me Lohe Ka Karda Har Jagah Rahta Hai,. Kyon Sahab ! Kya Wo Dunia Me Zalil Hai Sach Hai Ke Jo Unki Is Libaas Me Izzat Hai Wo Tumhari Boot Sut Me Nahi, Dosto ! Agar Izzat Chahte Ho To Sache Musalmaan Bano Aur Apni Muslim Qaum Ko Taraqi Do.

3) Darhi Me Faida Kya Hai Ke Molvi Iske Itne Pichhe Pade Hai ?

Jawaab

Darhi Aur Tamaam Islami Libaas Ki Khubiyah Hum Bayan Kar Chuke Ahi Ab Bhi Arz Karte Hai Ke Islam Ke Har Kam Me Sadha Hikmatein Hai, Suno ! Miswak Sunnat Hai Usme Boht Fayde Hai Danto Ko Mazbut Karti Hai, Masudo Ko Fayda Mand Hai , Muh Ko

Saf Karti Hia , Ganda Dahni Ki Bimari Ko Faydamand Hai, Maida Durusat Karti Hai Yani Hazam Karti Hai, Aankho Ki Roshni Badati Hai,Zuban Me Quwat Paida Karti Hai, Danto Ko Saf Rakhti Hai, Jakani Ko Asan Karti Hia, Balgam Ko Katati Hia, Pit Dur Karti Hia, Sar Ki Rago Ko Mazbut Karit Hai, Maut Ke Waqt Kalma Yad Dilati Hai Garz Ke Uske Fayde 36 Hai Dekho Shami Aur Tib Ki Kitabein.

Isi Tarah 150 Bimariyon Ke Liye Faydamand Hai, Bakoqawi Karta Hai, Insaan Ki Quwat Mardmi Ko Badata Hai, Is Jagah Mail Wagera Jamah Nahi Hone Deta, Aulad Qawi Paida Karta Hai, Khatna Wale Ki Aurat Kisi Taraf Ragbat Nahi Karti, Baz Bimariyon Me Dr Hinduo Ke Bacho Ka Bhi Khatna Kara Dete Hai.

Nakhun Me Ek Zaharila Mada Hota Hai Agar Nakhun Khane Ya Pani Me Dube Jaye To Wo Khana Bimamri Paida Karta Hai, Isiliye Angrez Wagera Chhuri Kante Se Khana Khatte Hai Kyon Ke Isaiyon Ke Yaha Nakhun Boht Kam Katwate Hai Aur Purane Zamane Ke Log Wo Paani Nahi Pite They Jisme Nakhun Dub Jaaye Magar Islam Ne Iska Yeh Intzaam Farmaaya Ke Nakhun Katwane Ka Hukm Dia Aur Churi Kante Ki Musbiat Se Bachaya.

Isi Tarah Munchon Ke Baal Me Zaharila Mada Majujd Hai Agar Munchien Badi Badi Ho Aur Pani Pite Pani Me Dub Jaye To Pani Sehat Ke Liye Nuqsanada Hoga Isiliye Ab Maujuda Faishon Ke Log Munchien Munwane Lage, Iska Islam Ne Yeh Intzaam Farmaya Ke Munchien Katane Ka Hukm De Dia Kyon Ke Munchien Mundwane Se Namardi Paida Hoti Hai.

Darhi Ke Bhi Boht Fayde Hai Sab Se Pehla Faida To Yeh Hia Ke Darhi Mard Ke Chehre Ki Zinnat Hai Aur Muh Ka Noor , Jaise Aurat Ke Liye Sar Ke Bal Ya Insan Ke Liye Aankho Ke Palak Aur Bhawe (Barwde) Zinnat Hai Isi Tarah Mard Ke Liye Darhi, Agar Aurat Apne Sar Ke Baal Munda De To Buri Malum Hogi Ya Koi Admi Apni Bhawein Aur Palak Saaf Karde Wo Bura Malum Hoga Isi Tarah Mard Darhi Mundwane Se Bura Malum Hota Hai.

Tisra Yeh Ke Darhi Ke Balo Se Quwat Mardami Badti Hai. Ek Hakim Sahab Ke Pass Ek Namarda Aya Jisne Shikayat Ki Ke Maine Apni Kamzori Ka Boht Ilaaj Kia Kuch Fayda Na Huwa, Unhone Farmaya Ke Darhi Rakh Le Yeh Iska Akhri Aur Tir Bahadaf Nuskha Hai, Phir Farmane Lage Ke Qudrat Ne Insaan Ke Baz Auzu Ka Baz Se Rishta Rakha Hai, Uper Ke Dant Aur Darhi Ka Ankho Se Taluq Hai, Agar Koi Shakhs Uper Ki Darhe Nikalwa De To Uski Aankhein Kharab Ho Jati Hia, Pao Ke Talwo Ka Bhi Aankho Se Taluq Hai Ke Agar Aankho Me Garmi Ho To Talwo Ki Malish Ki Jati Hai Agar Nindh Na Aaye To Pao Ke Talwo Me Gi Aur Namak Ki Malish Nind Lati Hai Isi Tarah Darhi Ka Taluq Khas Mard Ki Quwto Aur Mani Se Hai Isi Wajh Se Aurat Ke Darhi Hoti Aur Nabalig Bacha Jisme Mani Ka Mada Nahi Hota Aur Hijra (Namarda Yani Zanana) Ke Darhi Nahi Hoti Balke Agar Kisi Mard Ke Darhi Ho Aur Uske Faute Nikal Diye Jaye To Darhi Khud Ba Khud Jad Jayegi, Jis Se Malum Hota Hai Ke Aam Logo Me Mash'hur Hai Ke Molviyon Ki Aulad Boht Hoti Haia Ur Molvi Ki Biwi Awara Nahi Hoti Iski Wajh Darhi Hi Hai Aur Naf Ke Niche Baal Quwat Mardami Ke Liye Nuqsan Da Hai Isliye Shariat Ne Unke Saf Karne Ka Hukm Dia Hai Agar Ho Sake To Aathve Roz Ustra Le Warna 15ve Din Ya 20ve Din Zaroor Le , Garz Ke Sunnat Ke Har Kaam Me Hikmatein Hai Humne Ek Kitab Likhi Hai "Anwar Ul Quran" Jis Me Namaz Ki Raqatein ,Wuju,Gusal Aur Tamaam Islami Kamo Ki Hikmatein Bayan Ki Hai Hata Ke Yeh Bhi Is Me Bataya Hai Ke Jo Sazaein Islam Ne Muqrar Farmayi Hai Maslan Chori Ki Saza Hath Katna, Zina Ki Saza Rajam Karna, Isme Kya Hikmatein Hai, Niz Humane Apni Tafsir Naimi Me Islami Ahkam Ke Fawaid Achi Tarah Bayan Kar Diye Hai Iska Mutlah Karo. Much Ke Baal Bhi Quwat Mardmi Ke Liye Fayda Manda Hia Magar Unki Noko Me Zaharila Asar Hai Isliye Unka Katna To Do Magar Bilkul Na Mudo.

4Aaj Dunia Me Har Jagah Darhi Mundo Ki Hi Badshahat Hai Maal, Daulat , Hukumat, Unhi Ki Hai Jis Se Malum Hota Ahi, Barkat Wali Chiz Hai (Musalman Ye Mazaq Me Kahte Hai)

Jawaab

Agar Darhi Mundane Se Badshahat Mil Jati Hai, Hukumat, Daulat, Izzat Hath Aati Hai ,To Janaab E Wala ! Ap Ko Darhi Mundate , Hait Lagate, Kot Patlun Pehante Hue Arz Guzar Gaya, Aapko To Hukumat Kia Koi Chiz Nahi Mili Phir Bhangi, Chamaar, Chohtare Har Qaum Yeh Karti Hai Wo Kyon Badshah Nahi Ban Gayi ? Dosto ! Izzat ,Hukumat, Daulat Tum Ko Jo Bhi Milega Wo Huzur ﷺ Ki Gulami Se Milega.

(Tumhi Galib Aaoge Agar Imaan Rakhte Ho. Surah Al Imran 139)

Aaj Gairo Ko Isliye Tumhara Hakim Kar Dia Gaya Ke Tum Me Hukumat Ki Ahliyat Na Rahi Warna Yeh Tamaam Izzatein Tumhare Hi Liye Thi, Yaad Rakho ! Ke Sari Qaum Me Aage Bardh Kar Taraqi Karegi Magar Tum Sarde Tera So Baras Pichhe Hat Kar , Sultan, Aurangzaib Shahjahan Wagera Isi Tarah Arab Wa Ajam Ke Taqriban Sare Islami Badshah Darhi Wale Hi Guzare.

Latifa

Ek Musalman Hum Se Kahne Lage Ke Islam Ne Humko Taraqi Se Roka. Maine Kaha Wo Kaise ? Farmane Lage Ke Usne Sud To Haram Kar Dia Aur Zakat Faraz Kar Di Phir Ye Sher Pada

Kyon Kar Ho In Usoolo Me Iflaas Se Najaat

Ya Sud To Haram Hai Aur Farz Hai Zakaat

Aj Dusri Qaume Sud Ki Wajh Se Taraqi Kar Rahi Hai Agar Hum Bhi Sud Ka Len Den Kare To Hum Bhi Taraqi Kar Sakte Hai. Humne Arz Ki Kya Aj Dunian Me Jo Bhi Musibat Hai Wo Sud Hi Ki Wajh Se Hai, Bade Bade Bewpariyon Ka Ek Dam Jo Diwaliyah Ho Jata Hai Wo Ya To Sate (Juhe) Ki Wajh Se Ya Handi Ki Len Den (Sud Karobar) Se, Agar Admi Apni Punji Ke Mutabiq Kam Kare Aur Mahnant ,Mashqat Aur Dianat Dari Se Tijarat Kare To Uski Tijarat Thos Aur In Sha ALLAH Azwajjal Lazawal Hogi Aur Zakaat Ki Wajh Se Sari Qaum Ki Mali Halat Achi Rahegi Ba Shartaik Zakaat Ko Sahi Mani Me Kharch Kia Jaye. Zakat Nikalne Se Apna Mal MehfuZ Ho Jata Hai Jaise Ke Govment Ka Haq Ada Karne Se Mal MehfuZ Hota Hai Zakaat Mal Barbaad Nahi Hota Balke Badta Hai, Angur Aur Ber Ke Darkaht Ki Shakhein Katane Se Zayda Phal Aata Hai Isi Tarah Zakaat Dene Se Mal Zayda Hota Hai , Qudrat Ne Har Chiz Se Zakat Li Hai Aapke Jism Par Bimariyah Aati Hia Yeh Tandusrati Ki Zakat Hai Nakhun Aur Bal Katwaye Jate Hai Ye Auzu Ki Zakaat Hai, To Chaiye Ke Maal Ki Bhi Zakaat Ho. Musalmano Ke Zawaal Ki Wajh Unki Bekari, Tijarat Se Nafarat Aur Awaragi Hai Aur Yeh To Tajuraba Hai Ke Musalman Ke Liye Sud Phalta Nahi Akhirkar Tabahi Lata Hai, Dusri Qaum Sud Se Bad Sakit Hai Magar Musalman In Sha ALLAH Sud Lene Se Na Badega Balke Zakat Dene Se. Paikhana Ka Kida Pakhana (Guh) Kha Kar Zindagi Guzarata Hai Magar Bulbul Ki Giza Phul Hai. Musalmano ! Tum Bulbulk Ho, Phool Yani Halaal Kamai Hasil Karke Khao Haram Par Na Lalchao , Halaal Me Barkat Hai Haram Me Bebakati Hai, Dekho Ek Bakri Sal Me Ek Ya Do Bache Hi Deti Hai Aur Hazar Bakriyah Har Roz Zibah Ho Jati Hai Aur Kutiyah Sal Me 6 ,7 Bache Deti Hai Aur Koi Kuta Zibah Nahi Hota Magar Phir Bhi Bakriyo Ke Jung Ke Junfh Aur Rewad Dekhne Me Ate Hai Aur Kuto Ka Rewad Aaj Tak Nazar Na Pada Kyon ? Isliye Ke Bakri Halaal Aur Kuta Haram Lihaja Bakri Me Barkat Hai.

5 Darhi,Munch, Kapda Humari Apni Chizein Hai Jis Tarah Chahe Istemaal Kare Molvi Log Is Par Kyon Pabandiyah Lagate Hai, Ghar Ki Kheti Hai Jis Waqt Chaho Aur Jis Tarah Chaho Kaato Aur Istemaal Karo.



Jawaab

Yeh Galat Khayal Hai Ke Yeh Chizein Humari Apni Hai, Nahi Har Chiz Rab Ta'ala Ki Hai Hum Ko Chand Roz Istemal Ke Liye Di Gayi Hai Phir Chiz Malik Ki Hi Hogi, Kisi Ne Kisi Se Charkha Manga To Jo Sot Kaat Lia Wo Apna Aur Phir Charkhe Wale Ka, Amal Sot Hai Aur Jism Charkh, Karkhane Se Kisi Ko Ek Macine Mili Magar Wo Admi Us Macine Purzo Ko Chalane Se Bekhar Hai To Macine Ke Sath Ek Kitab Bhi Milti Hia Jisme Har Purze Ke Istemal Ka Tariqa Likha Hota Hai Aur Company Ki Taraf Se Kuch Admi Bhi Macine Sikhane Wale Muqrar Hote Hai Ke Beilm Log Is Kitab Ko Dekhein Aur Ustad Se Macine Chalana Sikhein. Agar Yunhi Koi Galat Salat Macine Chalana Shuru Karde To Boht Jald Macine Tordh Dalega Aur Mumkin Hai Ke Macine Se Khud Bhi Chot Kha Jaye Isi Tarah Humara Jism Macine Hai Hath Pao Wagea Us Ke Purze Hai Yeh Macine Humko Qudrat Ke Karkhane Se Mili Hai Aur Iska Itemaal Sikhane Ke Liye Karkhana Ke Malik Ne Ek Kitab Utari Jiska Nam Quran Majid Aur Is Macine Ka Kam Sikhane Ke Liye Ustado Ka Ustad Dunia Bhar Ka Mu'alam Bheja Jiska Nam Pak Hai : Muhammad Rasoolallah ﷺ, Is Utzul Kul Ne Humko Macine Chala Kar Dikha Di Aur Quran Majid Ne Pukar Dia Ke

Beshak Tumhe Rasoolallah Ki Pairawi Behtar Hai (Al Ahzab Ayat 21)

Aey Gafilo ! Aey Macine Walo ! Agar Macine Sahi Tariqa Se Chalana Chahte Ho To Rasoolallah ﷺ Ke Tariqa Par Chalo Jaise Jism Par Jan Hukumat Karti Hai Ke Har Auzu Uski Mariz Se Harkat Karta Hai Usi Tarah Is Jaan Par Us Sultan Kaunain ﷺ Ko Hakim Banao Ke Jo Harkat Ho Unhi Ki Raza Se Ho, Isi Ka Nam Taswuf Hai Aur Yahi Haqiqat ,Marifat Aur Tariqat Ka Magaz Hai Hazrat Sadr Ul Afzal Ne Khub Farmaya :

Khol Do Sina Mara Fateh Makka Aakar Kabba Dil Se Sanam Khinch Ke Kardo Bahar

Aap Aa Jaiyeh Qalib Meri Jaan Ban Kar

Salatnat Kijiye Is Jism Me Sulnaan Ban Kar

## Islami Libaas

Islami Libaas Ye Hai Ke Mard Ko Naaf Se Gutane Tak Ka Jism Dhakna Farz Hai Agar Namaz Me Khula Raha To Namaz Na Hogi Aur Namaz Ke Siwa Bhi Agar Che Akele Me Hi Bila Wajh Khole To Gunahgar Hoga Uske Siwa Baqi Libas Me Behtar Yeh Ahi Ke Pagadi Sar Par Bandhe Aur Puri Astin Ki Qamis Ya Kurta Pehane Aur Takhno Se Uncha Tahband Ya Paijanma Pehane Ke Siwa Achkan , Waskat Jo Kuch Bhi Pehane Wo Kafi Ke Libas Ki Tarah Na Ho. Pagadi Ke Niche Topi Hona Chaiye Agar Topi Na Ho To Bhi Sar Ki Khopdi Dhak Le Agar Khopadi Khul Rahi Aur Aspas Padgi Lapeti Rahi To Sakht Bura Hai Aur Agar Faqat Topi Orde To Aisi Topi Se Bache Jo Kufaar Ya Fasiqo Ki Khas Topi Hai Jaise Gandhi Kap, Hat, Hinduwani Gol Topi, Ek Qaida Yad Rakho Wo Yeh Ke Jo Libas Kafi Ki Qaumi Nishani Ho Uska Istemal Musalmano Ko Haram Hai Jaise Hat Aur Hinduwani Dhoti Wagera Aur Jo Libaas Ke Kafi Ki Mazhabi Pehchan Ban Chuka Hai Uska Istemal Kufr Hia Jaise Ke Hinduwani Choti Aur Zanara Aur Isaiyon Ka Salibi Nishan Wagera Yani Jis Libas Ko Dekhh Kar Log Jane Ke Yeh Hinduwani Ya Isai Ka Libaas Hai Us Libaas Se Musalmano Ko Bachna Az Had Zaroori Hai.

Dusri Zaroori Batein : Apne Ghar Me ALLAH Ta'ala Aur Rasoolallah ﷺ Ko Charcha Rakho Apni Biwi Bacho Ko Namaz Ka Sakht Paband Banao. Sat Baras Ke Bacho Ko Namaz Ka Huk Do Aur Das Baras Ke Bacho Ko Mar Mar Kar Namaz Padao, Rat Ko Jaldi So



Jao Subah Ko Jald Jago Apne Bacho Ko Jald Jagao Kyon Ke Wo Rehmat Ke Nazil Hone Ka Waqt Hai, Bacho Ko Talim Do Ke Wo Har Kam Bismillah Se Shuru Kare Aur Subah Ke Waqt Tumhare Gharo Se Quran Karim Ki Awazein Aati Ho Ke Quran Sharif Ki Awaz Musibato Ko Talti Hai Jab Ek Ganta Un Naik Kaamo Me Kharch Karo Phir ALLAH Ta'ala Ka Nam Lekar Duniawi Karobar Me Mashgul Ho Jao, Aurato Ka Libaas Dusri Fasal Me Bayan Hogi.

## Dusri Fasal

### Aurato Ka Parda

Aurato Ke Liye Parda Boht Zaroori Hai Aur Bepardagi Boht Hi Nuqsan Da,

Aey Muslim Qaum ! Agar Tu Apni Deni Aur Duniawi Taraqi Chahti Hai To Aurato Ko Islami Hukm Ke Mutabiq Parde Me Rakho. Hum Is Ke Mutaliq Ek Mukhtsar Guftagu Karke Parde Ke Aqli Aur Naqli Aur Bepardagi Ke Nuqsan Bayan Karte Hai.

Qudrat Ne Apni Makhluq Ko Alhida Alhida Kamo Ke Liye Banayahi Aur Jisko Jis Kam Ke Liye Banaya Hai Uske Mutabiq Uska Mizaj Banaya, Har Chiz Se Qudrati Kaam Lena Chaiye Jo Khilaf E Fitarat Kam Lega Wo Kharabi Me Padega Uski Saikado Mishale Hai :

Topi Sar Par Rakhne Aur Juta Pao Me Pehanane Ke Liye Hia Jo Juta Sar Par Bandhe Le Aur Topi Pao Me Laga Le Wo Deewana Hai, Glass Pani Pine Aur Guldaan Thukane Ke Liye Hai Jo Koi Guldaan Me Pani Piye Aur Glass Me Thuke Wo Pura Pagal Hai Bail Ki Jagah Gordha Aur Ghorde Kik Jagah Bail Kam Nahi De Sakta, Isi Tarah Insan Ke Do Giroh Kiye Gaye Hai Ek Aurat Dusra Mard. Aurat Ko Ghar Me Rah Kar Andruni Zindagi Sambhalne Ke Liye Banaya Gaya Hai Aur Mard Ko Bahar Phir Kar Khane Aur Bahar Ki Zarooriyat Ko Pura Karne Ke Liye Banaya.

Mishl Mashhur Hai Ke 50 Aurato Ki Kamai Me Wo Barkat Nahi Jo Ek Mard Ki Kamai Me Hai Aur 50 Mardo Se Ghar Me Ronak Nahi Jo Ek Aurat Se Hai, Isiliye Shohar Ke Zima Biwi Ka Sara Kharch Rakha Hai Aur Biwi Ke Zime Shohar Ka Kharch Nahi Kyon Ke Aurat Kamane Ke Liye Bani Hi Nahi Isiliye Aurato Ko Wo Chizein Di Jis Se Usko Majburan Ghar Me Bethhna Pade Aur Mardo Ko Us Se Aazad Rakha. Jaise Bache Janana, Haiz Wa Nafaas Ana, Bacho Ko Dudh Pilana Wagera Isi Liye Bachapan Se Hi Ladko Ko Bag Daud, Uchhal Kud Ke Khel Pasand Ahi Jaise Kabbadi, Kasrat , Dand Lagana Wagera Aur Ladkiyon Ko Qudrati Taur Par Wo Khel Pasand Hai Jinme Bagana Daudna Na Ho Balke Ek Jagah Bethha Rahna Pade Jaise Gudiyah Se Khel, Sina Parwana, Chhoti Chhoti Rotiyah Pakana. Aapne Kisi Chhoti Bachi Ko Kabbadi Khelatek, Danda Lagate Na Dekha Hoga Is Se Malum Hota Hai Ke Qudrat Ne Ladko Ko Bahar Ke Liye Aur Ladkiyon Ko Ghar Ke Andar Ke Liye Paida Kia Hai.

Ab Jo Shakhs Aurato Ko Bahar Nikale Ya Mard Ko Andar Rahne Ka Mashwara De Wo Aisa Hi Deewana Hai Jaissa Ke Jo Topi Pao Me Aur Juta Sar Par Rakhein.

Jab Aapne Itna Samaj Lia Ke Mard Aur Aurat Ek Hi Kaam Ke Liye Na Bane Balke Alhida Alhida Kamo Ke Liye To Ab Jo Koi In Dono Fariqo Ko Ek Kam Supurad Karna Chaiye Wo Qudrat Ka Muqabala Karta Hai Aur Usko Kabhi Bhi Kamyabi Na Hogi Goya Yun Samjo

Ke Aurat Aur Mard Zindagi Ki Gardi Ke Do Pahiye Hai, Andaruni Aur Gharelu Dono Ke Liye Aurat Aur Mard Bahar Ke Liye Agar Aapne Aurat Aur Mard Dono Ko Bahar Nikal Dia To Goya Aapne Zindagi Ki Gardhi Ka Ek Pahiyah Nikal Dia To Yaqinan Gaadi Na Chal Sakegi.

## Ab Hum Aqli Aur Naqli Dalail Parda Ke Muliq Arz Karege Agli Post Me

Ab Hum Aqli Aur Naqli Dalail Parda Ke Mutliq

1 Sab Musalman Jante Hai Ke Nabi Karim ﷺ Ki Biwiyah Musalmano Ki Maaye Hai Aisi Maaye Ke Tamaam Jahan Ki Maaye Unke Qadam Pak Par Qurbaan Agar Wo Biwiya Musalmano Se Parda Na Karti To Zahiran Koi Harj Nahi Malum Hota Kyon Ke Aulad Se Parda Kaisa, Magar Quran Karim Ne Un Paak Biwiyon Se Khitab Karke Farmaya :

Yani

Aey Nabi Ki Biwiyon ! Tum Apne Gharo Me Thhehari Raha Karo Aur Beparda Na Raho,

Jaise Agli Jahiliyat Ki Bepardagi.

Isme To Un Biwiyon Se Kalam Tha Ab Musalmano Se Hukm Ho Raha Hai :

Yani Aey Musalmano ! Jab Tum Nabi Ki Biwiyon Se Koi Istemal Ki Chiz Mango To Parde Ke Bahar Se Mango.

Dekho Biwiyon Ko Udhar Gharo Me Rok Dia Aur Musalmano Ko Bahar Se Koi Chiz Mangane Ka Yeh Tariqa Sikhaya.

2 Mishkat Baab Ul Najar Llal Mukhtubah Me Hai Ke Ek Din Rasoolallah ﷺ Apni Do Biwiyon Hazrat Umme Salma Aur Memuna Radiallahu Ta'ala Anhuma Ke Pass Tashrif Farma They Ke Achanak Hazrat Abdulah Bin Muktum Radiallahu Ta'ala Anho Jo Ke Nabina They Aa Gaye, Huzur ﷺ Ne Un Dono Se Farmaya Ke Inse Parda Karo, Unhone Arz Ki : Ya Rasoolallah ﷺ Yeh To Nabina Hai , Farmaya : Tum To Nabibna Nahi Ho.

Is Se Malu Huwa Ke Sirf Yeh Hi Zaroori Nahi Ke Mard Aurat Ko Na Dekhien Balke Yeh Bhi Zaroori Hai Ke Ajnabi Aurat Gair Mard Ko Na Dekhein. Dekho Yaha Mard Nabina Hai Magar Parda Ka Hukm Dia Gaya.

3 EK Ladai Me Huzur Anwar ﷺ Tashrif Le Ja Rahe Hai , Aage Aage Hazrat Aanjsha Radiallahu Ta'ala Anho Kuch Geet Gaate Hue Jaa Rahe Hai Lashar Kar Ke Sath Kuch Ba Parda Auratein Bhi Hai, Hazrat Aanjsha Radiallahu Ta'ala Anho Boht Khush Awaz They, Irshad Farmaya : Aey Anjasha Radiallahu Ta'ala Anho Apna Geet Band Karo Kyon Ke Mere Sath Kachi Shishiya Hai.

(Dekho Mishkaat Baab Ul Bayan Ul Sha'ar)

Is Me Aurato Ke Dilo Ko Kachhi Shishiyah Farmaya Jis Se Malum Hota Hai Ke Parda Me Rah Kar Bhi Aurat Mard Ka Aur Mard Aurat Ka Gana Na Sunein.

4 Huzur ﷺ Ke Zamana Me Aurto Ko Bhi Hukm Tha Ke Namaz E Eid Aur Dusri Namazo Me Hazir Huwa Kare Isi Tarah Waiz Ke Jalso Me Shirkat Kia Kare Kyon Ke Islam Bilkul Naya Naya Dunia Me Aya Tha, Agar Huzur ﷺ Ke Waiz Auratein Na Sunati To Shariat Ke Hukm Apne Liye Kaise Malum Karti Magar Phir Bhi Unke Nikalne Me Boht Pabandiya Laga Di Thi Ke Khushboo Laga Kar Na Nikale, Bich Rasta Kisi Gair Se Bat Na Kare Fajar Ki Namaz Is Qadr Andere Me Padi Jati Thi Ke Auratein Pad Kar Nikal Jaye Aur Koi Pehchan Na Sake, Aurtein Mardo Se Bilkul Pichhe Khadi Hoti Thi Lekin Hazrat Umar Radiallahu Ta'ala Anho Ne Apne Khilafat Ke Zamana Me Unko Masjid Me Aane Aur Eidgah Jaane Se Bhi Rok Dia Aurto Ne Hazrat Ayesha Sidiqa Radiallahu Ta'ala Anha Se Shikayat Ki Ke Humko Hazrat Umar Radiallahu Ta'ala Anho Ne Naik Kamo Se Rok Dia. Hazrat Ayesha Radiallahu Ta'ala Anha Ne Farmaya Ke Agar Huzur ﷺ Bhi Is Zamana Ko Dekhte To Aurato Ko Masjid Se Rok Dete, Dekho Shami Wagera.

In Ahadees Me Gor Karo Ke Wo Zamana Nihayat Khair O Barkat Ka Yeh Zamana Shar Wa Fasaad Ka, Us Waqt Aam Mard Parhezgaar, Ab Nihayat Azad Aur Fasaq Wa Fajaar, Us Waqt Aam Auratein Pak Daman, Haya Wali Aur Sharmili Ab Aam Aurtein Begaiar, Azad Aur Besharm Jab Us Waqt Aurto Se Parda Karaya Gaya To Kya Yeh Waqt Us Waqt Se Acha Hai? Humne Mukhtsar Tariqa Se Quran Wa Hadees Ki Roshani Me Parda Ki Zaroorat Bayan Ki.

5 Ab Fiqah Ki Bhi Sair Karte Chale Fuqah Farmate Hai Ke Aruat Ke Sar Se Nikale Hue Bal Aur Pao Ke Kate Hue Nakhun Bhi Gair Mehram Na Dekhein.

(Dekho Shami Bab Ul Satr)

Aurat Par Jumuah Ki Namaz Farz Nahi Eid, Baqri Eid Ki Namaz Wajeeb Nahi, Kyon? Isliye Ke Yeh Namazein Jamat Se Masjid Me Hi Hoti Hai Aur Aurato Ki Bila Zaroorat Sharai Ghar Se Nikalne Ki Ijzat Nahi. Aurat Par Hajj Ke Liye Safar Karna Us Waqt Farz Nahi Jab Tak Ke Uske Sath Apna Mehram Na Ho Yani Bap. Beta Ya Shohar Wagera Aurat Ka Muh Gair Mard Na Dekhein.

(Dekho Shami Bal Ul Satr)

Hazrat Fatima Zahra Radiallahu Ta'ala Anha Ne Wasiyat Farmayi Thi Ke Mujhe Rat Me Dafan Kia Jaye. Kyon? Isliye Ke Agar Din Me Dafan Kia Gaya To Kam Az Kam Dafan Karne Walo Ko Mere Jism Ka Andaza To Ho Jayega, Yeh Manzur Nahi Garz Ke Parda Ki Wajh Se Shariat Ne Boht Se Hukm Aurato Se Uthha Liye.

Gor To Karo Ke Jab Aurato Ko Masjid Me Jane Ki Ijzat Nahi, Qabrstan Jane Ki Ijzat Nahi, Eidgah Me Jakar Eid Padne Ki Ijzat Nahi To Bazar, Colego Aur Company Bago Me Sair Ke Liye Jane Ki Ijzat Kyon Kar Hogi Bazar College Aur Company Bag Masjid Aur Makka Sharif Se Bad Kar Hai?

### Note Zaroori

Jin Ahadees Me Aurato Ka Bahar Nikalna Ata Hai Wo Ya To Parda Farz Hone Se Pehle Tha Ya Kisi Zaroorat Ki Wajh Se Parda Ke Sath Tha, Un Ahadees Ko Bagair Soche Samje Bujhe Be Paradagi Ke Liye, Aardh Banana Mehaj Nadani Hai Isi Tarah Is Zamana Me Aurato Ka Jihado Me Shirkat Karna Is Wajh Se Tha Ke Us Waqt Mardo Ki Tadad Thodi Thi Ab Bhi Agar Kisi Jagah Musalman Mard Thode Ho Aur Kufaar Zayda Aur Jihad Farz Ain Ho Jaye To Aurtein Jihad Me Zaroor Jaye Un Jihado Ko Is Zamana Ki Behaayayi Ke Liye Aardh Na Banao. Ab Jihad Ke Bahana Se Aurato Ko Mardo Ke Samne Nanga Pared Karaya Jata Hai Baz Dafa Mujahidin Ne

Zaruran Gordho Ke Peshab Piye, Darkhato Ke Pate Khaye, Kya Ab Bhi Bila Zarurat Yeh Kam Karaye Jayege, ALLAH Ta'ala Wo Waqt Na Laye Jab Jihad Me Aurato Ki Zaroorat Pade. Yaha Tak To Naqli Dalail Se Humane Parda Ki Zaroorat Sabit Kardi Ab Aqli Dalil Bhi Sune :

1 Aurat Ghar Ki Daulat Hai Aur Daulat Ko Chhupa Kar Ghar Me Rakha Jata Hai Har Ek Ko Dikhane Se Khatra Hai Ke Koi Chori Karle, Isi Tarah Aurat Ko Chhupana Aur Gairo Ko Na Dikhana Zaroori Hai.

2 Aurat Ghar Me Aisi Hai Jaise Chaman Me Phool Aur Phool Chaman Me Hi Hara Bhara Rahta Hai Agar Tordh Kar Bahar Laya Gaya To Murja Jayega, Isi Tarah Aurat Ka Chaman Uska Ghar Aur Uske Bal Bache Hai Aur Bila Wajh Bahar Na Lao Warna Murja Jayegi.

3 Aurat Ka Dil Nihayat Nazuk Hai Boht Jald Har Tarah Ka Asar Qabul Kar Leta Hai Isliye Usko Kachi Shishiyah Farmaya Gyaa , Humare Yaha Bhi Aurat Ko Sanf Nazuk Kahte Hai Aur Nazuk Chizo Ko Phataro Se Dur Rakhtein Hai Ke Toot Na Jaye, Gairo Ki Nigahe Uske Liye Mazbut Pathhar Hai Isliye Usko Gairo Se Bachao.

4 Aurat Apne Shohar Aur Apne Bap Dada Balke Sare Khandan Ki Izzat Aur Abaru Hai Aur Uski Mishal Safed Kapde Ki Si Hai, Safed Kapde Par Mamuli Sa Daag Dhaba Dur Se Chamakta Hai Aur Gairo Ki Nigahe Uske Liye Ek Bad Numa Daag Hai Isliye Unko Dhabo Se Dur Rakho.

5 Aurat Ki Sab Se Badi Tarif Yeh Hai Ke Uski Nigah Apne Shohar Ke Siwa Kisi Par Na Ho, Isliye Quran Karim Ne Khud Tarif Me Bayan Farmaya :

فُصِرَتْ الطَّرْفُ

Wo Auratein Hai Ke Shohar Ke Siwa Kisi Ko Aankh Uthha Kar Nahi Dekhti.

Al Rehman Ayat 56

Agar Uski Nigah Me Chand Mard Aa Gaye To Yun Samjo Ke Aurat Apne Johar Kho Chuki Phir Uska Dil Apne Ghar Bahar Me Na Lagega Jis Se Yeh Ghar Aakhir Tabah Ho Jayega.

### Aitraz :

Baz Log Parda Ke Masla Par Do Aitraz Karte Hai : Awal Yeh Ke Aurato Ka Gharo Me Qaid Rakhna Un Par Zulm Hai Jab Hum Bahar Ki Haw Akhate Hai To Unko Is Naimat Se Kyun Mehrum Rakha Jaye. Dusra Yeh Ke Aurat Ko Parde Me Rakhne Ki Wajh Se Isko Tap E Diq Ho Jati Hai Isliye Zaroori Hai Ke Unko Bahar Nikala Jaye.

Jawab : Awal Sawal Ka Jawab To Yeh Hai Ke Ghar Aurat Ke Liye Qaid Khana Nahi Balke Uska Chaman Hai Ghar Ke Karobar Aur Apne Baal Bacho Ko Dekh Kar Wo Aisi Khush Rahti Hai Jaise Chaman Me Bulbul, Ghar Me Rakhna Us Par Zulm Nahi Balke Izzat Wa Asmant Ki Hifazat Hai Usko Qudrat Ne Isliye Banaya Hai, Bakri Isliye Hai Ke Rat Ko Ghar Me Rakhi Jaye Aur Sher Cheeta Aur Muhafiz Kuta Isliye Hai Ke Unko Azad Phira Dia Jaye Agar Bakri Ko Azad Kia To Uski Jaan Khatre Me Hai Usko Shikari Janwar Phad Dalege.

Dusra Sawaal Ka Jawab Me Kya Duga , Khud Tajuraba De Raha Hai Wo Yeh Ke Aurat Ke Liye Parda Tap E Diq Sabab Nahi Humari Purani Buzurag Aurtein Ghar Ken Darawze Se Bhi Bekhabar Thi Wo Janti Bhi Na Thi Ke Diq Kise Kahte Hai Aur Ajkal Be Pardagi Me Awal Number Do Suba Hai Ek Kaathhiyawad , Dusra Punjaab, Magar ALLAH Ta'ala Ki Shaan Hai Ke Unhi Dono Surabo Me Zie Zayda Hai, U,P Me Aam Taur Par Sharifo Ki Bahu Betiyah Parda Nasheen Hai ALLAH Ta'ala Ke Fazal Se Unme Diq Boht Hi Kam Hai Balke Agar Kaha Jaye Ke Diq Hai Hi Nahi To Bhi Beja Na Hoga.

Janaab Agar Parda Se Diq E Paida Hoti Hai To Mardo Ko Diq Kyun Hoti Hai.

Dosto ! Diq Ki Wajh Kuch Aur Hai Yad Rakho ! Tandurasti Ke Do Bade Usool Hai Unki Pabandi Karo. In Sha ALLAH Azwajjal Tandurasat Rahoge. Awal Yeh Ke Bhuke Ho Kar Khao Aur Pet Bhar Kar Na Khao Balke Roti Se Bhuke Uthhu Aur Dusra Yeh Ke Thak Kar So. Pehle Auratien Chahe Ko Janti Bhi Na Thi Ghar Me Mehnat Mushqat Ke Kam Karti Thi , Chaki Pisna, Gala Saaf Karna, Khub Pasina Ata Tha, Bhuk Khul, Kar Lagti Thi Aur Rat Ko Char Payi Par Khub Behoshi Ki Nind Aati Thi Isliye Tandursat Rahti Thi, Aj Hum Dekhte Hai Ke Parda Wali Auratein Hishah Malum Hoti Hai , Unke Chehare Taro Taza Hote Hai Magar Awara Aur Behuda Aurtein Aisi Malum Hoti Hai Jaise Ke Us Phool Ko Lu Lag Gayi Hai. Dosto ! Yeh Sab Bahana Hai Zaroori Hai Ke Makan Khule, Hawadar , Saaf Ho, K Apne Makano Ke Sehan Bade Bade Aur Khule Hue Hawadar Rakho Aur Aurato Bachho Ko Chaye Aur Dusri Khushk Chizo Se Bachao Aur Dudh Gee Wagera Ka Istemal Rakho, Aurto Ko Aram Talab Na Banao.

## Islami Parda Aur Tariqa E Zindagi

Aurat Ka Jism Sar Se Pao Tak Satar Hai Jiska Chhupana Zaroori Hai Siwa Chehre Aur Kalaiyon Tak Hatho Aur Takhne Se Niche Tak Pao Ke Unka Chhupana Namaz Me Farz Nahi Baqi Hisa Agar Khula Hoga To Namaz Na Hogi Lihaja Uska Libaas Aisa Hona Chaiye Jo Sar Se Pao Tak Usko Dhaka Rakhein Aur Is Qadr Barik Kapda Na Pehane Jis Se Sar Ke Bal Ya Pao Ki Hadiyah Ya Pet Uper Nanga Malum Ho, Ghar Me Agar Akeli Ya Shohar Ma Baap Ke Samne Ho To Dupta Rakh Sakti Hai Lekin Agar Damad Ya Dusra Qurbatdar Ho To Sar Baqaida Dhaka Hona Zaroori Hai Aur Shohar Ke Siwa Jo Bhi Ghar Me Aye Wo Awaz Se Khabar Karke Aaye. Ajnabi Aurat Ko Siwa E Chand Surato Ke Dekhna Manah Hai 1) Tabib Mariza Ke Marz Ki Jagah Ko 2) Jis Aurat Ke Sath Nikah Karna Hai Usko Chhup Kar Dekh Sakta Ahi 3) Gawah Jo Aurat Ke Mutliq Gawahi Dena Chahe 4) Qazi Jo Aurat Ke Mutliq Koi Hukm Dena Chaiye Wo Bhi Baqadr E Zaroorat Dekh Sakta Hai , Awara Aurato Se Bhi Sharif Aurtein Parda Kare.

(Daur E Mukhtar)

## Aurat Ko Apne Ghar Se Nikalna Bhi Manah Hai Siwa E Chand Muqau Ke

1) Qabilah" Yani Dai Pesha Karne Wali Aurat Ghar Se Nikal Sakti Hai. 2) Shahida" Gawahi Dene Ke Liye Aurat Qazi Ke Darbar Me Ja Sakti Hai. 3) Gasilah Jo Aurat Murda Aurat Ko Gusal Deti Hai Wo Bhi Isi Zaroorat Se Nikal Sakti Hai. 4) Kasibah Jis Aurat Ka Koi Kamai Karne Wala Na Ho Wo Rozi Hasil Karne Ke Liye Ghar Se Nikal Sakti Hai 5) Zaira Walidain Aur Khaas Ahl Qurbat Se Milane Ke Liye Bhi Ghar Se Nikal Sakti Hai Wagera. Agar Iski Puri Tahqeeq Karna Ho To Ala Hazrat Ki Kitab "Murujunjalkhuru Nisah Ka Mutlah Karo. Humane Jo Kaha Ke Un Mauqo Me Aurat Ghar Se Nikal Sakti Hai Iske Mani Yeh Hai Ke Parda Se Nikal Is Tarah Na Jaise Ajkal Riway Hai Ke Ya Tobe Barqah Bahar Phirti Hai Ya Agar Barqah Hai To Muh Khula Huwa Aur Barqah Bhi Nihayat Khushnuma Aur Chamakdar Ke Dusre Mardo K Is Par Khawamkhawah Nazar Pade Yeh Jaiz Nahi, Yeh Ahkam They Ghar Se Bahar

Nikalne Ke Ab Raha Safar Karna Iske Mutliq Yeh Zaroor Yad Rakho Ke Aurat Ko Akele Ya Kisi Ajnabi Mard Ke Sath Safar Karna Haram Hai, Zaroori Hai Ke Uske Sath Koi Mahram Ho, Ajkal Jo Riway Ho Gaya Hai Ke Ghar Ko Khat Likh Dia Ke Humne Apni Biwi Ko Fulah Gardi Par Sawar Kar Dia Hai Tum Station Par Aakar Utar Lena, Yeh Najaiz Bhi Hai Aur Khatarnak Bhi. Dewar Aur Behnoyi Wagera Se Bade Bade Gharo Me Bhi Parda Nahi Balke Baz Auratein To Kahti Hai Ke Unse Parda Karne Ki Zaroorat Hi Nahi, Yeh Mehaj Galat Hai Hadees Pak Me Irshad Huwa Hai Ke Dewar To Aur Bhi Zayda Maut Hai.

Baz Jagah Unse Hansi Aur Mazaq Tak Kia Jata Hai Khayal Rakho Ke Jis Aurat Se Kabhi Bhi Nikah Ho Sake Us Se Parda Zaroori Hia Ke Wo Ajnabi Hai Aur Jis Se Kabhi Bhi Nikah Jaiz Na Ho Jaise Damad, Razai, Baap, Bhai Khusra Wagera. Unse Parda Zaroori Nahi Agar Un Logo Se Baqaida Parda Na Ho Sake To Kam Az Kam Gungat Se Rahna Aur Unke Samne Haya Aur Sharm Se Rahna Zaroori Hai, Aisa Barik Libaas Na Pehnao Jis Se Nangi Malum Ho Aur Aisa Libas Na Pehno Jo Pindaliyon Se Bilkul Chimat Jata Ho Aur Jis Se Badan Ka Andaza Hota Ho Ha Agar Us Ghar Me Shiwa E Sohar Wagera Ke Koi Ajnabi Na Ata Ho To Koi Mazaiqa Nahi Magar Aise Ghar Ajkal Mushkil Se Milege. Dr Iqbal Ne Khub Kaha Hai.

Jo Zahra Bash Az Makhluq Rawish Ke Dar Agosh Shabire Ba Bini

Yani Hazraqt Fatimah Radiallahu Ta'ala Anha Ki Tarah ALLAH Wali Pardadar Bano, Take Apni Godh Me Imaam Husain Radiallahu Ta'ala Anho Jaisi Aulad Dekho.

### Ladkiyon Ki Talim

Apni Ladki Ko Wo Ilm Wa Hunar Zaroor Sikha Do Jiski Usko Jawaan Hokar Zaroorat Padegi Lihaja Sab Se Pehle Ladki Ko Paaki Palidi, Haiz Wa Nifaas Ke Sharai Masle, Roza, Namaz, Zakaat Wagera Ke Masle Pada Do Yani Quran Sharif Aur Diyanat Ke Risale Pada Do Phir Kuch Aisi Ikhlaiqi Kitabein Jisme Shohar Ke Huquq Baja Lane, Bacho Ke Palne, Saas Nanado Se Mail Wa Mahabbat Rakhne Ke Tariqe Sikhaye Gaye Ho, Wo Bhi Zaroorat Pada Do. Behtar Yeh Hai Ke Unko Nabi Karim ﷺ Ki Taarikh Bhi Mutalah Karao Jis Se Dunia Me Rahne Sahne Ka Dhang Aa Jaye. Is Ke Bad Har Tarah Ka Khana Pakana, Baqadr E Zaroorat Sina Parwana Aur Dusri Zannana Dast Kari Aur Sui Ka Hunar Sikhao Kyon Ke Sui Hi Wo Chiz Hai Jiski Zaroorat Marne Ke Bad Bhi Padti Hia Yani Murda Sila Huwa Kafan Pehan Kar Qabr Me Jaata Hai, Sui Aurato Ka Khaas Hunar Hai Agar (Khuda Na Kare) Kabhi Aurat Par Koi Musibat Pad Jaye Ya Bewa Ho Jaye Aur Kisi Majburi Ki Wajh Se Dusra Nikah Na Kar Sake To Ghar Me Aabru Se Bethh Kar Apni Daskari Se Pet Paal Sake. Ajkal Khana Pakane Aur Sine Parone Ki Boht Si Kitabein Chhap Chuki Hai.

Chunache "Delhi Ka Bawarchi Khaan", "Khawan Naitmat" Khawan Yagmaan" Khane Pakane Ke Hunar Ke Liye Zaroor Pada Do Balke Unse Har Tarah Ka Khana Pakwa Lo, Aur Dosto ! Tin Chizo Se Apni Ladkiyon Aur Biwiyon Ko Boht Bachao Ke Naawal, Dusra College Aur Schoolo Ki Talim, Tisra Theater Aur Cinema. Yeh Tin Chizein Ladkiyon Ke Liye Zehar E Qatil Hai. Is Waqt Ladkiyon Me Jis Qadr Sukhi, Azadi Aur Begairati Hai Wo Sab In Tino Hi Ki Wajh Se Hai. Humne Dekha Ke Ladkiyon Ke Liye Pehle To Zannana School Khule Aur Un Me Pardadaar Gadiya Bachho Ko Laane Aur Le Jane Kke Liye Rakh Gayi Agar Che Unme Nam Ka Parda Tha Magar Khair Kuch Aar Aur Sharam Thi Wo Gadiyah Band Ho Gayi Aur Sirf Ek Aurat Ko Mama Kahte They Laane Aur Pehchanane Ke Liye Rah Gayi Phir Wo Bhi Khatam, Sirf Yeh Raha Ke Ladkiyah Burqa Pehan Kar Aati Phir Yeh Bhi Khatam Huwa, Aur Azadana Taur Se Aane Jane Lagi Phir Aqal Ke Andho Ne Ladkiyon Aur Ladko Ki Ek Hi Jagah Talim Shuru Kara Di Aur Sharda Act Jari Karaya Jis Me Mani Yeh They Ke 18 Saal Se Pehle Koi Nikah Na Kar Sake Phir Ladkiyon Aur Ladko Ko Cinema Ke Ishqiyaah Darne Dikhae ,

Behuda Nauwlo Ki Rok Tham Na Ki Jiska Matlab Saf Yeh Huwa Ke Unke Jazabaat Ko Bhadkaya Gaya Aur Nikah Ruk Kar Bhadke Hue Jazbaat Ko Pura Hone Se Rok Dia Gaya Jiska Mansha Sirf Yeh Hai Ke Haram Kari Badi Kyon Ke Badki Hui Shahwat Jab Halal Rasta Na Paayegi To Haram Ki Taraf Kharch Hogi Aur Aisa Ho Raha Hai, Ab Is Waqt Yeh Halat Hai Ke Jab Schoolo, College Ki Ladkiyah Subah Sham Zarq, Barq Libaas Me Rasto Se Apas Me Mazaaq Dillagi Karti Hui, Zor Se Batein Karti Hui, Itar Lagaye , Dupata Sar Se Utaare Hue Nikalti Hai To Malum Hota Hai Ke Shayad Hind O Pak Me Peris Aa Gaya Aur Dard Mandal Rakhne Wale Khun Ke Aansoo Rote Hai. Akbar Illaabadi Ne Khub Farmaya Hai :

Beparda Mujh Ko Aayi Nazar Chand Bibiyah Akbar Zamin Me Gaira E Qaumi Se Gardh Gaya !

Puchha Jo Unse Aapka Parda Kidhar Gaya Kahne Lagi Ke Aqal Pe Mardo Ki Pardh Gaya

Koshish Karo Ke Tumhari Ladkiyah Hayadar Aur Adab Wali Banein Taake Unki Aulad Me Yeh Aausaf Paaye Jaye. Dr Iqbal Ne Kya Khub Farmaya Hai

Beadab Ma Ba Adab Aulad Jan Sakti Nahi Madan E Ar Mada'an E Faulad Ban Sakti Nahi.

Yaad Rakho Ke Is Zamana Me Un Schoolo Aur College Ne Qaum Me Inqilaab Paida Kar Dia Hai, Ajkal Tariqa Yeh Hai Ke Agar Kisi Qaum Ka Naqsha Badlana Ho To Us Qaum Ka Naqsha Badlna Ho To Us Qaum Ke Bachho Ko College Ki Talim Dilao. Boht Jald Is Qism Ki Halat Bada Layegi.

Akbar Ne Khub Kaha Hai

Yun Qatal Se Bacho Ke Wo Badnam Na Hota

Afsos Ke Firon Ko College Ki Na Sujhi

Aur Dosto Baz Schoolo Aur Collego Ke Naam Me Islam Ka Naam Bhi Laga Hota Hai Yani Unka Naam Hota Hai Islamiyah School, Islamiya College Is Naam Se Dhoka Na Khao Islamiyah Schoo, Islamiyah College Rakhna Faqat Muslim Qaum Se Islam Ke Naam Par Chanda Wasool Karne Ke Liye Hai Warna Kam Sab College Ka Qarib Qarib Yaksa Hai, Gazab To Dekho Ke Naam Islamiyah School Aur Ta'atil Hoti Hia Itwar Ke Din, Islam Me To Bada Din Jumuah Ka Hai, Har Kaam Angrezi Me , Waha Ke Talba Ke Ikhlaaq Aur Aadat Angrezi Phir Yeh Islamiyah School Kaha Raha ? Baz Schoolo Ke Nam Bajaye Islamiyah School Ke Mamadan School Ya Mamadan College Rakh Diye Gaye

ALLAH Ta'ala Ne Hum Musalmano Ka Naam Rakha Hai :

Muslimin Quran Farmata Hai :

ALLAH Ta'ala Ne Tumahra Nam Musalman Rakha.



Magar Isaiyon Ki Taraf Se Humara Nam Mahmadaan Rakha Gaya, Hum Logo Ko Wahi Nam Pasand Aya Jo Isaiyo Ne Humko Dia Garzaik Un Schoolo Se Apni Ladkiyon Ko Bachao Aur Apne Ladko Ko Bhi Waha Talim Zarooratan Dilwao Magar Unka Deen Mazhab Sambhal Kar, Isi Tarah Ladkiyon Ko Gahr Par Jo Master Se Padwate Hai Ya Isai Aurato Ya Leadyo Se Talim Dilwate Hai Wo Bhi Sakht Galti Karte Hai Boht Jagah Dekha Gaya Ke Ladkiyah Mastaro Ke Sath Bhag Gayi Aur Awara Istaniyo Ke Zariya Se Hazar Ha Fitane Phaile, Mujhe Yeh Malum Nahi Hota Ke Akhir Ladkiyon Ko Is Qadr Ala Talim Ki Zaroorat Kya Hai Unko To Wo Chizein Padao Jis Se Unko Kaam Padta Hai, Unka Sara Kharcha To Shohar Ko Zime Hoga Unko Is Qadr Talim Se Kya Faida Hai ? Garz Ke Apni Aulad KO Deendar Aur Hunarmand Banao Ke Isi Me Deen Dunia Ki Bhalayi Hai. Apni Ladkiyon Ko Sirf Khatun E Janat Fatimah Zahra Radiallahu Ta'ala Anha Ki Naqsha E Qadam Par Chalo, Unki Pak Zindagi Ka Naqsha Wo Hai Jo Dr Iqbal Ne Is Tarah Bayan Farmaya :

Aa Adab Parda E Sharm O Haya

Asiyah Gardan Wa Lab E Quran Sara

Ashtin Wa Nuriyah Farma Barsh

Gam Razaish Dar Raza'a Shoharsh

Hath Me Chaki Aur Muh Me Quran Dono Jahan Unki Farm Bardari Aur Wo Khawind Ki Matih.

### Na Pasandida Rasum

Har Shakhs Ko Ek Din Marna Aur Dunia Se Jana Hai Aur Kya Khabar Hai Ke Kiski Maut Kis Jagah Aur Kis Waqt Aa Jaye Isliye Har Musalman Ko Lazim Hai , Mayyat Ke Gusal Aur Kafan Dafan Ke Masail Sikhe Ke Agar Kisi Jagah Zaroorat Pad Jaye To Uska Kam Na Ruke. Humane Aaj Yeh Samj Rakha Hai Ke Mayyat Ka Gusal Aur Kafan Sirf Mula Ka Kam Hai. Humari Is Me Beizzati Hai Lekin Agar Kisi Ka Baap Ya Koi Qurbatdar Mar Jaye Aur Wo Apne Hath Se Isko Qabr Tak Pohchane Ka Saman Kar De To Usme Beizzati Kya Hogi ? Kya Baap Ke Marne Ke Bad Usko Chhuna Bhi Beizzati Hai.

Ek Musalman Sahab Bahadur Ke Walid KAintqaal New Delhi Me Ho Gaya Wo Hazrat Punjab Ke Rahne Wale They. Waha Koi Gusal Dene Wala Na Mila Boht Der Tak Unke Walid Ki Lash Begusal Padi Rahi. Zilah Badayun Me Ek Jagah Ek Shakhs Ke Walid Ka Fatiah Tha Chunake Majah Sahab Baduro Ka Tha Kisi Ko Quran Paak Padna Na Ata Tha, Ab Badi Mushil Padi Aakhir Kaar Rafu Naugiraaf Me Surah Yasin Ka Record Baja Kar Is Recordh Ka Sawab Murda Baap Ki Ruh Ko Pohchaya Gaya.

Yeh Do Batein Hai Jispar Musalmano Ki Halat Par Matam Karna Padta Hai Isliye Sab Se Pehle Zaroori Hia Ke Maut Aur Mairas Ke Zaroori Masle Sikhein Aur Un Tamaam Masail Ke Liye "Bahar E Shariat" Ko Mutalah Me Rakhein.

Humko Is Jagah In Rasmo E Guftagu Karni Hai Jo Musalmano Me Najaiz Ya Fuzul Kharcho Ki Badi Hui Hai Yeh Rasmein Do Tarah Ki Hai, Ek To Maut Ke Waqt Aur Dusri Maut Ke Bad.

## Maut Ke Waqt KI Rasmein

Aam Taur Par Yeh Riwaaj Hai Ke Mayyat Ke Marte Waqt Jo Log Maujud Hote Hai, Waha Duniawi Batein Karte Hai Jab Intqaal Ho Jata Hai To Rone Bethhane Ki Halat Me Besabri Aur Baz Waqt Kufar Ke Kalme Muh Se Nikaal Dete Hai Ke Haye Khudane Ne Bewaqat Maut De Di, Malak Ul Maut Ne Zulm Kar Dia, Kya Humara Hi Ghar Maut Ke Liye Rah Gaya Tha Wagera. Mar Chukane Ke Bad Jo Khawish Wa Iqraba Bahar Pardesh Me Hote Hai Unko Taar Se Khabar Dete Hai Phir Unke Aane Ka Intzar Karte Hai, Punjab Me Yeh Bimari Boht Hai. Maine Baz Jagah Dekha Hai Ke Do Din Tak Lash Rakhi Rahi Jab Khauwish Wa Iqrba Aaye Tab Dafan Kia Gaya. Phir Jis Qaum Ya Jis Mohla Me Maut Ho Gayi Waha Sari Qaum Aur Sara Mohla Roti Na Pakaye Ab Ek Din Mayyat Padi Rahi To Zindo Ki Bhuk Ke Mare Adhi Jan Gul Gayi Ab Jab Ke Dafan Se Faragat Ho Chuki To Kisi Qurbaat Dar Ne Un Sab Ke Liye Roti Pakai Aur Roti Pakane Par Yeh Zaroori Hai Ke Un Tamaam Logo Ke Liye Khana Pakaye Ke Ghar Ab Tak Dafan Ke Intzaar Me Roti Na Pakki Thi Yani Sari Birdari Ya Sare Mohale Ke Liye.

Up Me Baz Jagah Dekha Gaya Hai Ke Maut Ki Roti Mohladaro Ko Rat Uthha Uthha Kar Pohchate Hai Agar Kisi Ke Ghar Na Pohche To Uski Sakht Shikayat Hoti Hai Jaise Shadi Ki Roti Ki Shikayat Hoti Hai.

Punjab Me Yeh Bhi Riwaaj Hai Ke Mayyat Ke Sath Ek Deg Chawalo Ki Pak Kar Qabrstaan Jati Hai Jo Ke Dafan Ke Bad Waha Fuqra Ko Taqsim Kar Di Jati Hai Aur Up Me Kacha Gala Aur Paise Le Jate Hai Jo Qabrstan Me Taqsim Hote Hai.

## In Rasmo Ki Kharabiyah

Insan Ke Liye Nujuh Ka Waqt Boht Sakht Waqt Hai Ke Umar Bhar Ki Kamai Ka Nichod Is Waqt Ho Raha Hai, Us Waqt Qurbaatदार Ka Waha Duniawi Batein Karna Sakht Galti Hai Kyon Ke Is Se Mayyat Ka Dhayan Hatane Ka Andesha Hai Faqat Aankho Se Aansu Bahein Ya Mamuli Awaz Muh Se Nikale Aur Kuch Sabr Wagera Ke Lafz Bhi Muh Se Nikal Jaye To Koi Harj Nahi Magar Pitna, Muh Par Tamacha Marna, Bal Nochna, Kapde Phadna, Besabri Ki Batein Muh Se Nikalna Nauha Hai Aur Nauha Haram, Nauha Karne Wale Sakht Gunahgaar Hai, Yeh Samj Lo Ke Nauha Karne Aur Nauchne, Pitane Se Murda Wapas Anhi Aa Jata Balke Sabr Ka Jo Sawab Milta Hai Wo Bhi Jata Raha Hai, Do Hi Waqt Imtehaan Ke Hote Hai : Ek Khushi Ka Dusra Gham Ka, Jo Un Do Waqto Me Qaym Rahe Wagai Mard Hai, Musibat Ke Waqt Yeh Khayal Rakho Ke Jis Rab Ne Umar Bhar Aram Dia Agar Wo Kisi Waqt Koi Ranj Ya Gham Bhej De To Sabr Karna Chaiye. Kisi Qurbaatdar Ke Aane Ke Intzaar Me Mayyat Ke Dafan Me Der Lagana Sakht Manah Hai Aur Usme Har Tarah Ka Khatra Hi Hai Agar Zayda Der Rakhne Se Mayyat Ka Jism Bigad Jaye Ya Kisi Qism Ki Buh Wagera Paida Ho Jaye Ya Kisi Qism Ki Kharabi Wagera Paida Ho Jaye To Isme Musalman Mayyat Ki Tauheen Hai, Qurbaatdar Aakar Mayyat Ko Zinda Nahi Kar Lege Aur Muh Dekh Kar Bhi Kya Karege Isliye Dafan Me Jaldi Karna Zaroori Hai, Chand Chizo Me Bila Wajh Der Lagana Manah Hai, Ladki Ki Shadi, Qarz Ka Ada Karna, Namaz Ka Padna, Tauba Karna, Mayyat Ko Dafan Karna, Naik Kaam Karna.

Kisi Ke Marne Se Muhla Me Roti Pakana Ya Khana Manah Nahi Ho Jata, Han Chunke Mayyat Ke Khaas Rishtadar Dafan Me Mashgul Hone Aur Zayda Ranj Wa Gham Ki Wajh Se Khana Nahi Pakate Unke Liye Khana Tayyar Karna Balke Unhe Apne Sath Khana Khilana Sunnat Hai Magar Khayal Rahe Ke Khana Sirf Un Logo Ke Liye Pakaya Jaye Aur Wahi Log Khaye Jo Ranj Wa Gham Ki Wajh Se Ghar Me Na Paka Sake Mohla Walo Aur Biradari Ko Rasmi Tariqa Par Khilana Bhi Najaz Hai Aur Khana Bhi.

Gham Aur Ranj Dawato Ka Waqt Nahi, Mayyat Ke Sath Deg Ya Kuch Gala Le Jane Me Harj Nahi Magar Do Bato Ka Zaroor Khayal Rahe : Awal Yeh Ke Log Is Khairat Ko Itna Zaroori Na Samaj Le Ke Na To Qarz Le Kar Kare Agar Mayyat Ke Wariso Me Se Koi Waris Bachha Ho Ya Koi Safar Me Ho To Mayyat Ke Maal Se Yeh Khairat Na Kare Balke Koi Shakhs Apni Taraf Se Kar De, Dusra Yeh Ke

Qabrstaan Me Taqsim Karte Waqt Yeh Khayal Rakha Jaye Ke Fuqrqa Gurba Qabro Ko Pao Se Na Rondein Aur Ye Khana Gala Niche Na Gire, Behtar To Yahi Hai Ke Ghar Par Hi Khairat Kar Di Jaye Kyon Ke Yeh Dekha Gaya Hia Ke Khairat Lene Wale Fuqra Gala' Lene Ke Liye Qabro Par Khade Ho Jate Hai Aur Chawal Wagera Boht Kharab Karte Hai.

### **Maut Ke Waqt Ki Islami Rasmein**

Jaan Kani Ki Nishani Yeh Hai Ke Bimar Ki Naak Tedi Pardh Jati Hai Aur Kapti Niche Bethh Jati Hia , Jab Yeh Alamat Bimar Me Dekh Li Jaye To Faruan Uska Muh Kabba Sharif Ko Kar Dia Jaye Ya To Uski Char Payi Qabar Ki Tarah Rakhi Jaye Yani Shumal Ko Sar Aur Junub (Dakhan) Ko Pao Aur Mayyat Ko Sidhi Karwat Par Lita Dia Jaye Magar Is Se Jaan Nikalne Me Dushwari Hoti Hai. Behtar Hai Ke Mayyat Ke Pao Qibla Ki Taraf Kar Diye Jaye Aur Usko Chat Lita Dia Jaye Take Kabba Ko Muh Ho Jaye Karwat Ki Zaroorat Na Rahe. Chand Jagah Kabba Ki Taraf Pao Karna Jaiz Hai :

1) Let Kar Namz Padte Waqt 2 Jan Nikalne Ke Waqt 3 Mayyat Ko Gusal Dete Waqt 4 Aur Qabrstaan Le Jate Waqt Jabke Qabrstaan Mushriq Ki Taraf Ho. Phir Uske Bethhane Wali Koi Duniawi Baat Na Kare Aur Us Waqt Khud Bhi Na Roye Balke Sab Log Is Qadr Awaz Se Kalma Taiba Pade Ke Mayyat Ke Kaan Me Wo Awaz Pohchti Rahe Aur Koi Shakhs Us Waqt Muh Me Pani Dalta Rahe Kyon Ke Us Waqt Pyaas Ki Shidat Hoti Hai Agar Garmi Zayda Pad Rahi Ho To Koi Pankhe Se Hawa Bhi Karta Rahe. Surah Yasin Pade Take Uski Mushkil Aasan Ho Aur Rab Ta'ala Se Dua Kare Ke Ya ALLAH Azwajjal Iska Aur Hum Sab Ka Berda Paar Lagaye.

Jab Jaan Nikal Jaye To Kisi Ko Rone Se Na Rokein Kyon Ke Zayda Gam Par Na Rona Sakht Bimari Paida Karta Hai, Han Yeh Hukm De Ke Nauha Na Kare Yani Muh Par Thhapad Na Lagaye Aur Besabri Ki Batein Na Bake, Gusal Aur Kafan Se Farig Ho Kar Naat Khawani Karte Hue Ya Buland Awaz Se Durood Sharif Aur Kalima Taiba Padte Hue Mayat Ko Le Chale Kyon Ke Ajkla Agar Zikr E ILLAHI Awaz Se Na Ho To Log Dunia Ki Batein Karte Hue Jate Hai Aur Yeh Manah Hai Niz Is Naat Khawani Aur Durood Sharif Ki Awaz Se Gharo Me Log Samj Jate Hai Ke Koi Mayyat Jaa Rahi Hai To Akar Namaz Aur Dafan Me Sharik Hoi Jate Hai. Namaz E Janaza Pardh Kar Kam Az Kam Tin Bar Qul Wallah Aur Surah Falaq Surah Nas Aur Sutah Fatiah Pad Kar Mayyat Ko Sawab Bakhshin Ke Janaz Ki Namaz Ke Bad Dua Karna Sunnat E Rasoolallah Aur Sunnat E Sahaba Hai.

(Dekho Humari Kitab Ja Al Haq )

Dafan Se Farig Ho Kar Qabr Ke Sarhane Surah Baqra Ki Shuru Ki Ayatein Muflihun Tak Aur Qabr Ke Pao Ki Taraf Surah Baqra Ki Aakhiri Rukuh Pardh Kar Mayyat Ko Sawab Bakhshin, Jab Dafan Se Farig Ho Kar Log Laut Jaye Tab Qabr Ke Sarhane Ki Taraf Khade Ho Kar Azan Kah De To Acha Hai Ke Is Se Ajaab E Qabr Se Najaat Aur Murda Ko Nakirein Ke Sawaalat Ka Jawaab Bhi Yad Aa Jayega Phir Qurbaatdar Mayyat Ke Sirf Ghar Walo Ko Khana Khila De Balke Behtar Yeh Hai Ke Paka Kar Laane Wala Khud Bhi Unke Sath Hi Khaye Aur Unko Majbur Kar Ke Khilaye.

### **Maut Ke Bad Ki Murwaja Rasmein**

Maut Ke Bad Har Ilaqa Me Alhihda Alhida Rasmein Hai Magar Samj Kuch Rasmein Isi Hai Jo Thorde Farq Hai Jagah Ada Ki Jati Unhi Ka Hum Yaha Zikr Karte Hai : Dulhan Ka Kafan Uske Mayke Se Ata Hai Yani Ya To Uske Maa Baap Kafan Kharid Kar Laate Hai Ya Bad Ko Iski Qimat Dete Hai, Isi Tarah Dafan Aur Taqriban Maut Ka Tin Din Tak Ka Sara Kharch Mayke Wale Karte Hai, Dulhan Ki Aulad Ka Kafan Bhi Mayke Walo Ki Taraf Se Hona Zaroori Hai, Tin Din Mayyat Walo Ke Ghar Qurbaatdaro Aur Khaas Kar Samdhiyana Se Khana Aana Zaroori Hai, Aur Khana Bhi Itna Zayda Lana Padta Hai Ke Sare Kumbhe Balke Sari Biradari Ka Kafi Ho,

Chhe Waqt Khana Bhejna Padta Hai, Agar Pachis Pachis Admiyon Ka Har Waqt Khana Pakaya Gaya To Is Qahat Sali Ke Zamana Me Kam Az Kam Pachas Rupia Kharch Huwa Phir Jab Khair Se Yeh Tin Din Guzare Gaye To Mayyat Walo Ke Zima Lazim Hai Ke Tisre Din Teeja (Saum) Kare Jis Me Sari Biradari Balke Saari Basti Ki Roti Kare Jis Me Ameer Wa Garib ,Dault Mand Zaroor Sharik Ho Aur Gazab Yeh Ke Boht Jagah Yeh Biradari Ki Aurat Khdu Mayyat Ke Maal Se Hoti Hai Halake Mayyat Ke Chhote Yatim Bache, Bewa Aur Garib Bude Maa Baap Bhi Hote Hai Magar Un Sab Ke Muh Se Yeh Paisa Nikaal Kar Is Maila Ko Khilaya Jata Hai. Maut Ke Bad Tin Din Tak Mayyat Ke Ghar Wale Taziyat Ke Liye Bethhate Hai. Jaha Bajaye Dua Aur Taziyat Ke Huge Daur Chalte Hai Kuch Qurna Karim Pardh Kar Bakhste Bhi Hai To Is Tarah Ke Huqamuh Me Hai Aur Hath Uthhate Hue Hai Phir Chalis Roz Tak Barabar Do Rotiyah Har Roz Khairat Ki Jati Hai Aur Uske Darmiyan Daswa, Biswa, Aur Chalis Wa Badi Dhumdham Se Hota Rahta Hai Jis Me Biradari Ki Aam Dawatein Hoti Hai Aur Fatiah Ke Liye Har Qism Ki Mithhaya Aur Front (Mewe) Aur Kam Az Kam Ek Umda Kapdo Ka Jordha Rakha Jata Hai. Fatiah Ke Bad Wo Mithhaiyah Aur Front Ghar Ke Bacho Me Taqsim Kia Jata Hai Aur Kapdo Ka Jorda Khairat Hota Hai Phir Che Maah Ke Bad Che Mahi Aur Saal Bad Mayyat Ki Barsi Hoti Hai Is Barsi Me Bhi Biradari Aur Basti Ki Roti Ki Jati Hai, Lo Sahab ! Aaj In Rasm Se Picha Chhuta, Baz Jagah Dekha Gaya Hai Ke Kafan Par Ek Nihayat Khubsurat Reshmi Ya Uni Chadar Dali Jati Hai Jo Bad Dafan Khairat Hoti Hia Magar Dosto ! Yeh Bhi Khayal Rahe Ke 99% Rasmein Apne Naam Aur Shohrat Ke Liye Hoti Hai Agar Yeh Kaam Na Hoge To Naak Kat Jayegi.

### In Rasm Ki Kharabiyah

Shariat Me Kafan Uske Zime Hai Jiske Zima Uski Zindagi Ka Kharcha Hai Lihaja Har Jawan,Maldar Murda Ka Kafan Uske Apne Maal Se Dia Jana Chaiye Aur Chhote Bacho Ka Kafan Uske Maa Baap Ke Zime Hai Isi Tarah Agar Biwi Ka Intqaal Rukhsat Se Pehle Ho Gaya To Biwi Ke Baap Ke Zime Hai Agar Rukhsat Ke Bad Intqaal Huwa To Shohar Ke Zima. Shohar Ke Hote Hue Uske Baap Bhai Se Jabran Kafan Lena Zulm Hai Aur Sakht Manah. Sunnat Yeh Hai Ke Mayyat Ke Padosi Ya Qurbaatdar Musalman Sirf Ek Din Yani Do Waqt Khana Mayyat Ke Ghar Bheje Aur Wo Khana Sirf Un Logo Ke Liye Ho Jo Gham Ya Mashguliyat Ki Wajh Se Aaj Paka Na Sake. Aam Muhla Walo Aur Birdaari Ko Use Khane Nahi, Unke Liye Yeh Khana Sakht Manah Hai, Han Mayyat Ke Ghar Jo Mehman Bahar Se Aaye Hai Unko Is Khane Se Khana Jaiz Hai, Ek Din Se Zayda Khana Bhejna Mana Hai. Mayyat Walo Ke Ghar Teeja Aur Chaliswa Ki Roti Karana Aur Us Se Biradari Ki Roti Lena Haram Wa Makruh Tahrimi Hai Lihaja Yeh Murwaja ,Teeja,Dast Chaliswa, Che Masi, Barsi Ki Biradari Ki Dawatein Khilane Wale Aur Khane Wale Dono Gunahgaar Hai Ye Khana Sirf Garibo Ka Haq Hai Kyon Ke Ye Sadqa Wa Khairat Hai Aur Agar Mayyat Ka Koi Waris Bachha Hai Ya Safar Me Hai To Bagair Taqsim Kiye Hue Uska Maaal Khariat Karna Bhi Haram Hai Ke Na Yeh Faqiro Ko Jaiz Aur Na Maldaro Ko , Lihaja Ya To Koi Waris Khaas Apne Maal Se Yeh Khairat Kare Ya Pehle Mayyat Ka Maal Taqsim Karle Phir Nabalig Aur Gaib Ka Hisa Nikaal Kar Khaas Hazir Balig Waris Apne Hisa Se Kare Un Dawato Ka Yeh Sharai Hukm Tha Ab Duniawi Halat Par Nazar Karo To Aap Ko Malum Hoga Ke In Teeja, Chaliswa Aur Barsi Ki Rasm Ne Kitane Musalmano Ke Ghar Tabah Kar Diye, Mere Samne Boht Si Aisi Mishale Hai Ke Musalmano Ki Dukane, Jaidaad Aur Makanaat Chaliswa Aur Teeja Kha Gaya, Aaj Wo Thhokare Khat Phir Rahe Hai. Ek Sahab Ne Baap Ko Chaliswa Ke Liye Ek Bhaise (Kiradh) Se Char So Rupee Qarz Liye They, Satais So Rupia Ada Kar Chuke Magar Qarz Khatam Nahi Huwa, Phir Lutf Yeh Hai Ke Us Teeje Aur Chaliswe Ki Rasm Se Sirk Ek Hi Ghar Tabah Nahi Hota Balke Dulhan Ke Mayke Wale Bhi Sath Tabah Hote Hai Yani

Hum To Dube Hai Sanam Tumko Bhi Le Dubegi

Kyon Ke Qaida Yeh Hota Hai Agar Teeja Mayat Wala Kare To Chaliswa Ki Roti Usek Samdhiyane Wale Kare, Mere Is Kalaaam Ka Tajuraba Unko Khub Huwa Hoga Ke Jinko Kabhi In Rasm Se Wasta Pada Ho. Dekha Gaya Ahi Ke Mayyat Ka Dum Nikala Aur Muhalla Wali Aurto Mardo Ne Ghar Ger Liya , Awal To Paandan Ke Tukde Diye Ab Sab Log Jamah Hai Khana Aane Ka Intzaar Hai,

Bechara Mayyat Wala Musibat Ka Mara Apna Gam Bhul Jata Hai Yeh Fikr Pad Jati Hai Ke Uske Mele Ka Pet Kis Tarah Bharu Phir Jab Tak Us Bechare Ka Diwala Nahi Nikal Jata Yeh Mela Nahi Hatata Lihaja Aey Musalano ! In Najaiz Aur Kharab Rasmo Ko Bilkul Band Kardo.

### Maut Ke Bad Ki Islami Rasmein

Kafan Wa Dafan Ka Sara Kharcha Ya To Khud Mayyat Ke Maal Se Ho Aur Agar Kisi Ki Biwi Ya Bacha Mara Hai To Shohar Ya Baap Ke Maal Se Ho, Mayka Se Hargiz Hargiz Na Lia Jaye Mayyat Ke Maal Se Kare Un Dawato Ka Sharai Hukm Hai, Kisi Se Hargiz Hargiz Na Lia Jaye, Mayyat Walo Ke Gahr Padosi Ya Qurbaatdar Sirf Ek Din Khana Le Jaye Aur Wo Bhi Itna Jitna Ke Khalis Ghar Walo Ya Unke Pardesi Mahmano Ka Kafi Ho Aur Is Me Sunnat Ki Niyyat Kare Na Ke Duniawi Badla Aur Nam Wa Namud Ki, Agar Tin Roz Tak Taziyat Ke Liye Mayyat Wale Mard Kisi Jagah Bethhe To Koi Harj Nahi Magar Isme Huqa Ka Dur Bilkul Na Ho Fatiah Pade Aaye Aur Sabr Ki Hidayat Karte Jaye Tin Din Ke Bad Taziyat Ke Liye Koi Na Bethhe Aur Na Koi Aaye Han Jo Pardesi Qurbaatdar Safar Se Aaye To Jab Bhi Pohche Mayyat Walo Ki Taziyat Kare Yani Pur Saade , Arutein Jab Kisi Ke Ghar Pursa Dene Aati Hai To Khawamkhawah Mayyat Walo Se Mil Kar Roti Hai Chahe Ansu Na Aaye Mil Kar Awaz Nikalna Zaroori Hota Hai Yeh Bilkul Galat Tariqa Hai, Unko Sabr Ki Talqin Karo Aur Daswa Aur Chaliswa Aur Barsi Wagera Zaroor Karna Chaiye Magar Is Me Do Bato Ka Khayal Zaroor Hai, Ek To Yeh Ke Jaha Tak Ho Sake Mayyat Ke Maal Se Na Kare, Agar Koi Waris Bachha Hai Tab Iske Haq Se Khairat Karna Haram Hai Lihaja Koi Qurbaatdar Khana Pina Wagera Apne Maal Se Kare Aur Dusre Yeh Ke Khana Sirf Fuqra Aur Gurba Ko Khilaya Jaye. Aam Biradari Ki Roti Hargiz Hargiz Na Ki Jaye Aur Fuqra Par Is Qadr Kharch Kia Jaye Jitani Hasiyat Ho Qarz Lekar To Hajj Aur Zakaat Dunia Bhi Jaiz Nahi, Yeh Sadqa Wagera Se Bad Kar Nahi, Iski Puri Tahqeeq Ke Liye Ala Hazrat Quds Sirah Ki Kitab " جلى الصوت " (Fatawa E Razwiyah Jild 4 Matbuaht Maktbah Razwiyah Me Is Risala Ka Nam Likha Hai) Dekho,

Balke Dekhne Walo Se Humko Malum Huwa Hai Ke Ala Hazrat Fazile Barelvi Rehamtullah Allay Jab Kisi Ke Yaha Pur Sad Dene Jate To Uske Ghar Haqa, Paani Bhi Istemaal Na Karte They, Kisi Ne Arz Kia Ke Hazrat Yeh To Dawat Nahi Faqat Ek Tawajah Hai Ye Kyon Nahi Istemaal Farmate, To Farmaya Ke Zukam Ko Roko Take Bukhar Se Amar Rahe.

Humari Is Guzarish Ka Muqsad Yehb Nahi Hai Ke Teeja, Daswa, Chaliswa Wagera Na Karo Yeh To Deobandi Ya Wahabi Kahega, Maqsad Yeh Hai Ke Isko Auliyah Ke Naam Wa Namud Ke Liye Na Karo Balke Najaiz Aur Fuzul Rasmo Ko Is Se Nikal Do, Haq Ta'alah Taufiq Ata Farmaye.

Aameen

### Mairas

Islami Qanun Me Musalmano Ki Saari Aulad Yani Ladke Ladkiyah Apne Maa Baap Ke Marne Ke Bad Uske Maal Se Mairas Lete Hai. Ladke Ke Ko Ladki Se Dugna Milta Hai Magar Hinduo Ariyo Ke Dharam Me Ladki Baap Ke Maal Se Mehrum Hoti Hai Aur Sab Maal Ladka Hi Leta Hai Yeh Saaf Zulm Hai Jab Dono Ek Hi Baap Ki Aulad Hai To Ek Ko Mairas Dena Aur Ek Ko Na Dena Iske Kya Mani ? Lekin Kathhiyawad Aur Punjab Ke Musalman Ne Apne Liye Yeh Hinduwani Qanun Qabul Kia Hai Aur Hukumat Ko Likh Kar De Dia Hai Ke Humko Hinduwani Qanun Manzur Hai Jiske Mani Yeh Hue Ke Hum Zindagi Me Musalman Hai Aur Marne Ke Bad Nazubillah Hindu. Ya Rakho ! Qayamat Me Iska Jawaab Dena Padega.

Agar Islam Ke Is Qanun Se Narazi Hai To Kufr Hai Aur Agar Isko Haq Jaan Kar Is Par Amal Na Kia To Haqtalfi Aur Zulm Hai. Ladke Tumko Kya Bakhsh Dete Hai Aur Ladkiyah Kya Chhin Leti Hai ? Jab Tum Marhi Gaye To Ab Tumhara Maal Koi Bhi Le Tumko Kya ? Tum Bete Ki Mahbbat Me Apni Akhiraat Kyon Tabah Karte Ho ? Tumhara Khayal Bhi Galat Hai Ke Ladki Tumhara Maal Barbad Kar Degi, Humne To Yeh Dekha Hai Ke Apne Baap Ki Chiz Ka Dard Jitna Ladki Ko Hota Hai Utna Ladke Ko Nahi Hota. Ek Jagah Ladko Ne Apne Baap Ka Makaan Farokht Kia Ladke To Khushi Se Farokht Kar Rahe They Magar Ladki Boht Roti Chilati Thi Ke Yeh Mere Baap Ki Nishani Hai Isko Dekh Kar Apne Baap Ko Yad Kar Leti Ho Main Apna Hisa Farokht Na Karugi Uske Rone Se Dekhne Wale Bhi Rone Lage. Aur Budape Me Jitni Ma Baap Ki Khidmat Ladki Karti Hai Itni Khidmat Ladka Nahi Karta Phir Us Garib Ko Kyon Mehram Karte Ho ? Ladke To Marne Ke Bad Qabar Par Fatiah Ko Bhi Nahi Aate Lihaja Zaroori Hai Ke Ladki Aur Ladke Ko Pura Hisa Do. Kathhiyawad Me Ek Qaum Aagakhani Khoza, Agar Unke Do Bete Ho To Ek Ka Nam Qasim Bhai Aur Dusre Ka Naal Ram Lahan Ya Molji Ya Kahte Hai Ke Agar Qayam Ke Din Musalman Ki Bakhshish Hui To Qasim Bhai Bakhwa Lega Aur Agar Hindu Ki Najaat Hui To Ram Lahan Hath Pakdega.

Kya Yeh Humne Bhi Samj Rakha Hai Ke Zindagi Me Islami Kam Kare Aur Mairas Me Hinduo Ke Qanun Ikhtiyar Kare Take Dono Qaume Khush Rahe ?

`Agar Musalmano Ko Yahi Fikr Ahi Ke Humari Aulad Humara Maal Barbad Kar Degi To Chaiye Ke Apni Jaidad , Makaanat Duknaien Wagera Apni Aulad Par Waqf Kare, Uske Fayda Yeh Hota Hai Ke Humare Bad Humarik Aulad Hi Humari Jaida Aur Makaanat Se Har Tarah Nafah Uthhaye Aur Isme Rahe Uska Kiraya Khaye Aur Hisa Rasd Kiraya Ko Apas Me Taqsim Kare Magar Usko Rahan (Girwi) Na Kar Sake, Isko Bech Na Sake, Is Se In Sha ALLAH Azwajjal Tumhari Jaidad Aur Makaanat Mehfuze Ho Jayege Kisi Ke Hath Farokht Na Ho Sakege Aur Tum Gunah Se Bhi Bacha Jaoge. Agar Musalman Is Qanun Par Amal Karte To Aaj Unki Jaidade Hinduo Ke Pass Na Pohch Jati. Waqf Alal Aluad Karne Ka Tariqa Kisi Alim Se Puchh Lena Chaiye Aur Mairas Ke Liye Humne Ek Kitaab Urdu Zuban Me Likh Di Hai Jiska Naam Ilm Ul Mairas" Iska Mutalah Karo.

Humare Baz Dosto Ki Farmaish Thi Ke Kitab Ke Akhir Me Faydamand Wazife Aur Amal Rozana Padne Ke Bhi Aur Mutbarak Tarikho Aur Badi Rato Ke Bhi Bayan Kar Diye Jaye Kyon Ke Log Unse Bekhabar Hai. Main Musلمان Ke Fayde Ke Liye Wo Amal Jo Ke Bafazal Ta'ala 100% Kamyab Hai Aur Jiski Mujhko Mere Wali Naimat, Murshid Bar Haq, Hazrat Sadur Afazil Maulana Muhammad Naimudeen Sahab Qibla Rehamtullah Allay Ki Taraf Se Ijazat Hai, Khas Lawajillah Batata Hun Aur Suni Musalnao Ko Inki Ijazat Deta Hun.

### Note Zaroori :

Har Amal Ki Kamyabi Ki Do Shartein Hai : Awal Aamil Ka Sahi Ul Aqeedah Hona Aur Har Bad Mazhab Khushusan Deobandi Aur Wahabi Ki Sohbat Se Bachna. Dusra : Sharai Ahkam Khususan Namaz Roze Ka Sakhti Se Paband Hona. Mariz Agar Dawa Kare Magar Parhez Na Kare To Dawa Fayda Nahi Pohchati Isi Tarah Agar Un Mazkura Amal Ka Karne Wala Yeh Do Parhez Na Karega To Kamyab Na Hoga. Do Tarah Ke Wazife Bayan Karta Hun Ek To Rozana Yua Kisi Khass Mauqa Par Padne Ke, Dusra Khas Raato Aur Mutbarak Tarikho Me Padne Ke Liye.

### Subha Wa Sham

Namaz Fajar Aur Namaz E Magrib Ke Bad Har Roz Tin Bar Yeh Dua Pade Awal Wa Akhir Tin Tin Bar Durood Sharif



Yaha Hum Number De Rahe Hai Wahi Aap Photo Me Dekh Ke Dua Samj Le

Durood Sharif Ke Bad 1 Wali Dua Pade

Phri Yeh Pade 2

Khuda Ne Chaha To Zahrile Janwaro Sanp, Bichhu Wagera Se Mehfuz Rahega, Nihayat Mujrab Hai.

Rozana Subah Fajar Ki Sunatein Apne Ghar Pade Aur Sunnato Ke Bad Awal Akhir Durood Sharif Tin Tin Bar , Darmiyan Me 70 Astagfar Pade, Ghar Me Boht Barkat Rahegi, Aur Sab Ghar Walo Me Itfaq Bafazale Ta'ala Hoga Magar Sharat Yeh Hai Ke Mard Sunnat Fajar Ke Bad Farz Masjid Me Jamat Ke Sath Pade.

Khane Ke Waqt

4 Jab Khana Khana Samne Aa Jaye Tab Ye Pad Kar Khaye, Rab Ne Chaha To Wo Khana Nuqsan Na Kare, Dawa Par Bi Yahi Dua Pad Leni Chaiye.

Dushamno Ke Shar Se Bachane Ke Liye

Rozan Subha Wa Sham Awal Wa Akhir Durood Sharif Pad Kar 3 Bar Yeh Dua Pade

5 In Sha ALLAH Dushamno Ke Shar Se Mehfuz Rahega.

Safar Ko Jaate Waqt

Jag Ghar Se Safar Ke Liye Nikale To Agar Karahat Ka Waqt Na HO (Nafal Ki Karaht Ka Waqt Fajar Aur Asar Ke Bad Aur Doper Me Hai) ) To Do Raqt Nafal Namaz Safar Ki Niyat Se Pad Le , Har Raqt Me Tin Tin Bar Qul Wallah Pade Aur Bad Ko Yeh Dua Pade :

6 Rab Ne Chaha To Bakhairiyat Gahr Wapas Aayega Aur Sab Ko Khariyat Se Payega, Aur Agar Us Waqt Nafal Makruh Ho To Bhi Mohla Ki Masjid Me Aa Jaye Aur Yeh Dua Pade.

Sawaari Par Sawar Hote Waqt

Agar Goda, Tanga, Rail, Moter Wagera Khushki Ki Shawari Par Sawar Ho To Yeh Pad Kar Bethhe :

7 In Sha ALLAH Azwajjal Us Sawri Me Koi Taklif Na Pohchehi, Har Musibat Se Mehfuz Rahega, Aur Dariya Ki Sawari Yani Khushti,Jahaz Wagera Me Bethhate Waqt Yeh Dua Padle :

8 In Sha ALLAH Azwajjal Dubane Se Bachega.

Rat Ko Sote Waqt Ayatul Kursi Pad Le To Rat Bhar Wo Makan Chori, Aag, Aur Nagahani Aafat Se Mehfuz Rahega Aur Padne Wala Badkhwanki Aur Jinaat Ke Khalal Se Bacha Rahega.



Har Namaz Ke Bad Ayat Ul Kursi Padne Se In Sha ALLAH Azwajjal Khatima Bil Khair Hoga.

2 Jo Shakhs Sote Waqt Panchwa Kalima Aur Sureh Kafirun Ek Ek Dafah Pad Kar Soya Kare To In Sha ALLAH Ta'ala Marte Waqt Kalima Naseeb Hoga Magar Chaiye Ke Iske Bad Koi Duniawi Bat Na Kare Agar Bat Karnik Pad Jaye To Dubara Isko Padle.

Har Namaz Ke Bad لَعْدُ جَاءَكُمْ رَسُولٌ

Akhir Ruqu Tak Pad Lia Jaye To Gaib Se Rozi Milegi Aur Boht Barkat Hogi.

Musibat Zada Ko Dekh Kar

Bimar, Qardar Aur Kisi Musibat Zada Ko Dekh Kar Yeh Dua Padni Chaiye :

9

In Sha ALLAH Azwajjal Wo Musibat Apne Ko Kabhi Na Ayegi.

Nihayat Mujrab Hai.

## Diyanatdari

Taajir Ko Naik Chalan, Diyanatdar Hona Zaroori Hai, Badchalan , Badmash Haramkhor Kabhi Tijarat Me Kamyabi Nahi Ho Sakta, Use Badmashi Se Fursat Hi Na Milegi Tijarat Kab Kare, Mushrikin Wa Kufaar Tijarat Me Boht Diyanatdari Se Kaam Lete Hai. Diyanatdari Se Hi Bazar Se Qarz Mil Sakta Hai, Diyanatdari Se Hi Log Is Par Bharosa Karege, Diyanatdari Se Hi Bank Aur Companya Challti Hai. Kam Tolnwala ,Jhuuta, Khain Kuch Din To Bazahir Nafa Kama Leta Hai Magar Akhir Kar Sakht Nuqsan Uthhata Hai.

## Mahnat

Yu To Dunia Me Koi Kaam Bagair Mehnat Nahi Hota Magar Tijarat Mahnnat, Chusti Aur Hoshiyari Chahti Hai. Kahil Susat Aadmi Kabhi Kisi Kam Me Kamyab Nahi Ho Sakta Mishl Mash'hur Hai Ke Bagair Mahnat To Luqma Bhi Muh Me Nahi Jata, Taajir Khawa Kitna Hi Bada Aadmi Ban Jaye Magar Sare Kam Naukaro Par Hi Na Chhode Baz Kam Apne Hath Se Bhi Kare, Humane Baniyo Ko Apne Hath Se Dale Dalte Aur Soda Khud Uthha Kar Laate Hue Dekha.

## Tijarat Ke Usool

Tijarat Ke Chand Usool Hai, Jis Ki Pabandi Har Tajir Par Lazimhai Yani Pehle Hi Badi Tijarat Shuru Na Kar Do Balke Mamuli Kaam Ko Hath Lagao. Aap Hadees Sharif Sun Chuke Ke Huzur ﷺ Ne Ek Shakhs Ko Ladkiya Kaat Kar Farokht Karne Ka Hukm Farmaya.

## Hikaayat

Ek Shakhs Tijaarat Karna Chahte They Wo Kisi Mash'hur Farm Ke Maalik Ke Pass Mashwara Ke Liye Pohche. Unka Khayaal Tha Ke Tijaarat Me Nihayat Poshida Raz Hoge Jinhe Malum Karte Hi Me Ek Dum Laakh Pati Ban Jauga. Malik Farm Ne Mashwara Dia Ke

Aap Panch Rupiya Ki Dia Sulai Ki Dabiyah Lekar Bazar Me Bethh Jaye, Agar Sham Ko Panch Aane Ke Paise Bhi Kamaye To Aap Kamyab Hai Iski Bikari Kuch Bad Jaye, To Iske Sath Kuch Cigrate Ki Daiyah Bhi Rakh Le Jab Yeh Kaam Chal Pade To Paan Chaliya Bhi Rakh Le Yaha Tak Ke Din Din Pure Pandwadi Balke Pure Pansari Ban Jayege. Dekhi Hinduo Ke Bache Pehle Munim Nahi Ban Jate Balke Awalan Mamuli Khuwanche Bechate Hai Isi Khawncha Se Ek Din Lakh Padti Ban Jate Hai. Humne Kathhiyawad Me Meman Tajiro Ko Dekha Ke Jab Wo Kisi Ko Tijarat Sikhate Hai To Ek Saal Bawarchi Rakhte Hai , Dusre Saal Udhar Wasul Karne Par, Tisre Sal Biltiyah Chhodane Aur Maal Rawana Karne Par, Chothe Saal Khurda , Faroshi Par, Phir Dukaan Ki Chabiyah Supard Kar Dete Hai.

1) Har Shakhs Apne Munasib Taaqat Tijarat Kare, Qudrat Ne Har Ek Ko Alhida Alhida Kaam Ke Liye Banaya Hai Kisi Ko Gala Ki Tijarat Phalti Hai, Kisi Ko Kapde, Kisi Ko Lakdi Ki, Kisi Ko Kitabo Ki Garz Ke Tijarat Se Pehle Yeh Khub Soch Lo Ke Me Kis Qism Ki Tijarat Me Kamyab Ho Sakta Hun.

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أَعُوذُ بِكَ اللَّهُ الثَّامَاتِ مِنْ شَرِّ مَا خَلَقَ (1)

: سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ (2)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ  
وَهُوَ السَّيِّعُ الْعَلِيمُ (4)

خَيْرِ الْأَسْمَاءِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي  
السَّمَاءِ (5)

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ (6)  
سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ (7)  
بِسْمِ اللَّهِ مَجْرَبَهَا وَمُرْسُهَا (8) إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ  
الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ  
خَلَقَ تَفْضِيلًا (9)

12 Mahino Ki Mutbarak Tarikho Ke Wazife Aur Amliyat

Duswi Mohram (Ashura)

Mohram Ki Nawi Aur Daswi Ko Roza Rakhe To Boht Sawab Payega, Bal Bacho Ke Liye Daswi Mohram Ko Khub Ache Ache Khane Pakaye To In Sha ALLAH Azwajjal Sal Bhar Tak Ghar Me Barkat Rahegi, Behtar Hai Ke Halim (Khichda) Paka Kar Hazrat Saheed E Karbala Imaam Husain Radiallahu Ta'ala Anho Ki Fatiah Kare Boht Mujaab Hai, Isi Tarikhi Ko Gusal Kare To Tamaam Saal In Sha ALLAH Ta'ala Bimario Se Aman Me Rahega Kyon Ke Is Din Aab Zamzam Tamaam Paniyon Me Pochta Hai.

(Tafseer Ruh Ul Bayan Para Bara Ayat Qisa Nuh)

Isi Daswi Mohram Ko Jo Surma Lagaye To In Sha ALLAH Ta'ala Sal Bhar Tak Iski Aankhin Na Dukhein.

(Daur Mukhtaar , Kitab Ul Saum)

Rabi Ul Awal Ka Milad Sharif

Rabi Ul Awal Barwi Tarikh Huzur Anwar ﷺ Ki Wiladat Pak Ki Khushi Me Roza Rakhna Sawab Hai Magar Behtar Hai Ke Do Roze Rakhien Aur Is Mahina Me Mahfil E Milad Sharif Karne Se Tamam Saal Bhar Barkatein Aur Har Tarah Ka Aman Rahta Hai.

Ruh Ul Bayan

Iska Boht Tajurba Kia Gaya Hai, Aur Barwi, Barwi Tarikho Ki Darmiyani Rat Ko Tamaam Rat Jage, Is Rat Me Gusal Kare, Naye Kapde Badle, Khushboo Lagaye, Wiladat Pak Ki Khushi Kare Aur Bilkul Thik Subah Sadiq Ke Waqt Qayam Aur Salam Kare. In Sha ALLAH Azwajjal Jo Bhi Naik Dua Mange Qabul Hogi, Boht Hi Mujrab Hai Aur Aitqaad Shart Hai. Ladwa Mariz Aur Boht Musibat Zado Par Azmaya Gaya Durusat Paya Magar Qayam Aur Salam Ka Waqt Nihayat Sahi Ho.

Rabi Ul Akhir Ki 11vi Sharif

Is Mahina Me Har Musalman Apne Ghar Me Huzur Gaus Pak Sarkar Bagdaad Radiallahu Ta'ala Anho Ki Fatiah Kare, Saal Bhar Tak Boht Barkat Hogi Agar Har Chand Ki 11vi Shab Ko Yandi 10v9 Aur 11vi Tarikh Ki Darmiyani Rat Ko Muqrar Paiso Ki Sheraini Musalman Ki Duka Se Kharid Kar Pabandi Se 11vi Ki Fatiah Dia Kare To Rizq Me Boht Hi Barkat Hogi Aur In Sha ALLAH Ta'ala Kabhi Pareshan Haal Na Hoga Magar Shart Yeh Hai Ke Koi Tarikh Nagana Kare Aur Jitne Paise Muqrar Kar De Is Me Kami Na Ho, Itne Hi Paise Muqrar Kare Jitne Ki Pabandi Kar Sake. Khud Main Isi Ka Sakhti Se Paband Hu Aur Bafazal E Ta'ala Iski Khusbiyah Beshumar Pata Hun.

Wal Humdullilah Ala Zalek.

## Rajab

Rajab Ke Mahine Me 13vi, 14vi Aur 15vi Tarikh Ko Roze Rakhe Unko "Hazari Roza" Kahte Hai Kyon Ke In Rozo Ka Sawab Mash'hur Yeh Hai Ke Ke Hazar Rozo Ke Barbar Hai.

22 Rajab Ko Imaam Jafar Sadiq Radiallahu Ta'ala Anho Ki Fatiah Kare, Boht Adi Hui Masubatein Taal Jati Hai.

27vi Rajab Ko Mairaj Un Nabi ﷺ Ki Khushi Me Jalse Kare, Khushiyah Manaye Rat Ko Jag Kar Nawafil Pade, Punjab Me Rajab Ke Mahina Me Zakat Nikalte Hai Lekin Zaroori Yeh Hai Ke Jab Maal Ka Saal Pura Ho Jaye To Fauran Zakaat Nikal De Rajab Ka Intzar Na Kare Han Sal Pura HO Jane Se Pehle Bhi Nikaal Sakta Hai Aur Agar Ramzan Me Zakaat Nikale To Zayda Behtar Hai Kyon Ke Ramzan Me Naik Kamo Ka Sawab Zayda Hai.

Shaban , Shab E Ba'rat

Is Mahina Ki 15vi Rat Jisko Shab E Ba'rat Kahte Hai Boht Mubarak Rat Hai, Is Rat Me Qabrstaana Jana Waha Fatiah Padna Sunnat Hai, Isi Tarah Buzurgaan E Deen Ke Mazarat Par Hazir Hona Bhi Sawab Hai, Agar Ho Sake To 14vi Aur 15vi Tarikhi Ko Roze Rakhein, 15vi Tarikh Ko Halwa Wagera Buzurgaan E Deen Ki Fatiah Pad Kar Sadqa Wa Khairat Kare Aur 15vi Rat Ko Sari Rat Jag Kar Nafal Pade Aur Is Rat Ko Har Musalman Ek Dusre Se Apne Qasur Mauf Kar Le, Qarz Wagera Ada Kare Kyon Ke Baz Wale Musalman Ki Dua Qabul Nahi Hoti Aur Behtar Yeh Hai Ke So Raqat Nafal Pade Do Do Raqat Ki Niyat Bande Aur Har Raqat Me Ek Ek Bar Surah Fatiah Pad Kar 11 Martaba Qul Wallah Pade, To Rab Ta'ala Uski Tamaam Hajatein Puri Farmaye Aur Uske Gunah Mauf Farmaye.

(Tafseer Ruh Ul Bayan Surah Dakhaan)

Aur Agar Tum Raat Na Jag Sake To Jis Qadr Ho Sake Ibadat Kare Aur Ziyarat E Qabur Kare (Aurato Ko Qabrsataan Jana Maha Hai) Lihaja Sirf Nawafil Aur Roze Ada Kare, Agar Is Rat Ko Sat Pate Beri Ke Pani Me Josh Dekar Gusal Kare, In Sha ALLAH Ul Aziz Tamaam Saal Jadu Ke Asar Se Mehfooz Rahega.

### Maah E Ramzan

Yeh Wo Mubarak Maina Hai Jiska Har Har Minute Barkato Se Bhara Huwa Hai, Isme Har Waqt Ibadat Ki Jati Hai, Din Roza Aur Tilawat E Quran Pak Aur Rat Tarawih Aur Sehri Me Guzarati Hai Magar Is Ma Me Ek Raat Badi Mubarak Hai. Din To Jumua Ul Wida Ka Din Aur Rat 27vi Rat, Iske Kuch Amal Bataye Jate Hai :

Ramzan Sharif Ki 27vi Rat Galiban Shab E Qadr Hai, Is Raat Ko Jag Kar Guzare Agar Tum Rat Na Jaag Sake To Sehri Kha Kar Na Soye Aur Ye Dua Zayda Mange :

Tarjuma :

Illahi Azwajjal Tuj Se Afiyat Mangta Hun Deen Wa Dunya Aur Akhirat Ki.

Agar Ho Sake To 100 Raqat Nafal Do Do Ki Niyat Se Pade Aur Har Raqat Me Surah Fatiah Ke Bad Surah Qadr Ek Bar Aur Qul Wallah Tin Tin Bar Pad Le Aur Har Salam Par Kam Az Kam Das Bar Durood Sharif Padta Jaaye Aur Behtar Yeh Hai Ke Isi 27vi Shab Ko Tarawih Ka Khatam Quran Bi Kia Jaye.

Ruh Ul Bayan Surah Qadr )

Jumua Tul Wida Me Namaz Qaza E Umari Pade, Iska Tariqa Ye Jumua Tul Wida Ke Din Zohar Wa Asar Ke Darmiyan Bara Raqat Nafal Do Do Raqat Ki Niyat Se Pade Aur Har Raqat Me Surah Fatiah Ke Bad Ek Bar Ayat Ul Kursi Aur Tin Bar Qul Wallah Aur Ek Bar Falaq Aur Naas Pade, Iska Fayda Yeh Hai Ke Jis Qadr Namazein Usne Qaza Karke Padi Hogi Unke Qaza Karne Ka Gunah In Sha Allah Azwajjal Mauf Ho Jaega , Yeh Nahi Ke Qaza Namazein Is Se Mauf H Jayegi Wo To Padne Se Hi Ada Hogi.

Eid, Baqri Eid Ki Rato Me Ibadat Karna Sawab Hai.

Jo Koi Is Kitab Se Fayda Uthahye To Mujh Faqir Benawa Ke Liye Dua Kare Ke Rab Ta'ala Imaan Par Khatima Nasib Farmaye.

Aameen

### Musalmaan Aur Bekaari

Musalmano Ko Barbad Karne Wale Asbaab Me Se Bada Sabab Unke Jawaab Ki Bekari Aur Bacho Ki Awaragi Hai. Pakistan Ke Musalmano Par Akharjaat Zayda Aur Amdani Ke Zariya Mehdud Balke Qariban Nabud Hai, Yaqin Karo Bekari Ka Natija Nadari Hai Nadari Ka Anjaam Qar zadari Aur Qar zadari Ka Anjaam Zillat Wak Khawari Hai Balke Sach To Yeh Hai Ke Nadari Wa Muflisi Sadha Aibo Ki Jad Hai, Chori, Daketi, Bhik, Badmashi, Jaalsazi Iski Shakhein Hai Aur Jail Phasi Iske Fal Hai, Muflisi Ki Baat Ka Wazan Hi Nahi Hota. Paisawar Waiz Aur Ulma Ko Badnam Karne Wale Mahzab Bekari Ala Darja Ka Waiz Kah Kar Jab Akhir Me Kah De Ke Bhaiyon ! Mere Pass Kiraya Nahi, Main Muflis Ho, Meri Madad Karo, Un Do Lafzo Se Sara Waiz Bekar Ho Jata Hai.

Bhik Wo Khatai Hai Jo Waiz Ke Sare Nasha Ko Utara Deti Hai, Haq To Yeh Hai Ke Muflis Ki Na Namaz Itminaan Ki Na Roza. Zakaat Wa Hajj Ka To Zikr Hi Kya Yeh Ibadatein Use Nasib Hi Kaise Ho, Shaikh Sa'adi Allayrehma Ne Kya Khub Farmaya.

Yani Biwi Bacho Aur Roti Kapde Ka Gham Aabid Sahab Ko Malkut Ki Sair Se Niche Utarta Hai Namaz Ki Niyyat Bandte Hi Khayaal Paida Hota Hai Subha Bache Kya Khayege.

Isliye Musalmano Ko Chaiye Ke Bekari Se Bache, Apne Bacho Ko Awara Na Hone De Aur Jawano Ko Kam Par Lagaye Dusri Qaumo Se Sabaq Le Dekho Hinduo Ke Chhote Bache Ya School Wa College Me Nazar Ayege Ya Khawancha Bechate. Musalmano Ke Bache Ya Patang Udate Dikhai Dege Ya Gind Bala Khelte, Digar Qaumo Ke Jawab Kacheriyo, Daftar Aur Umda Umda Ohado Ki Kursiyo Par Dikhai Dege Ya Tijarat Me Mashgul Nazar Ayege Magar Musalmano Ke Jawab Ya Fashionable Ya Ais Parst Milege Ya Bhik Mangate Dikhai Dege Ya Badmashi Karte Nazar Ayege.

Cinema Muslmano Se Abad, Khel Tamaso Me Musalman Aage Aage, Taitarbazi, Batirbazi Aur Patang Bazi Muragbazi Garz Sari Baziya Aur Halakat Ke Sare Asbaab Muslim Qaum Me Jamah Hai Me To Yeh Dekh Kar Khoon Ke Aansu Rota Hun Ke Zalil Paiswar Musalman Hi Milte Hai, Mairasi Musalman, Randiya Aksar Musalman, Zanane (Hijde) Musalman, Yaka Wa Tanga Wale Aksar Musalman, Juwari Wa Sharabi Aksar Musalman, Afsos ! Jo Deen Badmasho Ko Dunia Se Mitane Aya Us Deen Ke Manane Wale Aaj Badmashiyo Me Awal Number.

Yaqin Karo Humara Zinda Rahna Hum Par Ajaab E Illahi Na Ana Sirf Isliye Hai Ke Hum Huzur ﷺ Ki Ummat Me Hai, Rab Ta'ala Ne Farmaya Aur Allah Ka Kaam Nahi Ke Unhe Ajaab Kare Jab Tak Aye Mehboob Tum Unme Tasahrif Farma Ho. (Al Infaal Ayat 33)

Warna Pichhli Halak Shuda Qaumo Ne Jo Jurm Ek Ek Karke Kiye They Hum Unsab Se Bad Kar Karte Hai, Shoaib Allaysallam Ki Qaum Kam Tolne Ki Mujrim Thi, Lut Allaysallam Ki Qaum Ne Haramkari Ki, Lekin Dudh Me Se Makhan Nikaal Lena, Wilayati Gee Desi Gee Bana Kar Bech Dena Wagera Wagera Unke Baap Dadao Ko Bhi Na Ata Tha Lihaja Musalmano ! Hosh Me Aao Jald Koi Halat Karobar Shuru Karo. Ab Hum Bekari Ki Buraiyo Aur Halaal Kamai Ke Naqali Aqali Fazail Bayan Karte Hai :

## Kasab Ke Naqli Fazail

1) Huzur Anwar ﷺ Ne Farmaya : Sab Se Behtar Giza Wo Hai Jo Insaan Apne Hatho Ki Kamai Se Khaye. Dawood Allaysallam Bhi Apni Kamai Se Khate They.

(Bukhari Wa Mishakaat Bab Ul Kasab)

2) Farmate Hai ﷺ Ke Taib Chiz Wo Hai Jo Tumne Apni Kamai Se Khai Aur Tumhari Aulad Tumhari Kamai Hai. Yani Ma Baap Aulad Ki Kamai Kha Sakte Hai.

(Tirmizi, Ibn Majah)

3) Farmate Hai ﷺ Ke Ek Zamana Aisa Ayega Jisme Rupia Paisa Ke Siwa Koi Chiz Kaam Na Degi.

Musnad Imaam Ahmad Bin Humle

4) Farmate Hai ﷺ Halaal Kamai Farz Ke Bad Farz Hai.

(Behqi) Yani Namaz Roza Ke Bad Kasab Halaal Farz Hai.

5) Farmate Hai ﷺ Ke Rab Ta'ala Ne Musalmano Ko Us Chiz Ka Hukm Dia Jiska Paigambaro Ko Dia Tha Ambiyah E Kiram Allaysallam Se Farmaya : Aey Paigambaro! Halal Rizq Khao Aur Naik Amal Karo.

Aur Musalmano Se Farmaya :

Aey Musalmano ! Humari Di Hui Halaal Chizein Khao.

Baz Log Hath Phaila Phaila Kar Gid Gida Kar Duayein Magate Hai Halake Unki Giza ,Unka Libaas Haram Kamai Ka Hota Hai Phir Unki Dua Kyonkar Qabul Ho.

(Muslim)

6) Farmate Hai ﷺ Ki Tin Shakhso Ke Siwa Kisi Ko Mangna Jaiz Nahi Ek Wo Jo Kisi Maqruz Ka Zamin Ban Gaya Aur Qarz Use Dena Pad Gaya. Dusra Wo Jiska Mal Aafat Nagahi Se Barbad Ho Gaya. Tisra Wo Jo Faqa Me Muftalah Ho Gaya, Unke Siwa Kisi Aur Ko Sawal Halaal Nahi.

(Muslim, Mishkat, Kitab Ul Zakaat)

7) Ek Baar Huzur ﷺ Ki Khidmat Me Kisi Ansari Ne Sawal Kia : Farmaya : 'Kya Tere Gar Me Kuch Hai ?' Arz Kia : Sirf Ek Kambal Hai Jisko Adha Bichhata Hun, Adha Odhta Hun Aur Ek Piyala Jis Se Pani Pita Hun. Farmaya : WO Dono Le Aao, Wo Le Aya. Huzur ﷺ Ne Majmah Se Khitaab Karke Farmaya : Ise Kon Kharidta Hai, Ek Ne Arz Kia Ke Main Ek Dirham Se Leta Hun, Phor Do Tin Bar Farmaya Ke Dirham Se Zayda Kon Deta Hai ? Dusre Ne Arz Kia ; Main Do Dirham (Nau Aane) Me Kharidta Hun.



Huzur ﷺ Ne Wo Dono Unhi Ko Ata Farmay Diye (Nilam Ka Sabut Huwa) Aur Ye Do Dirham Un Sail Sahab Ko De Kar Farmaya Ke Ek Ka Gala Kharid Ke Ghar Me Dalo Aur Dusre Dirham Ki Kulhadi Kharid Kar Mere Pass Lao Phir Us Kulhadi Me Apne Dast Mubarak Se Dasta Dala Aur Farmaya : Jao Lakdiya Kato Aur Becho Aur Pandra Roz Tak Mere Pass Na Aana, Wo Ansari Pandra Roz Tak Lakdiya Katate Aur Bechte Rahe Pandra Roz Ke Bad Jab Bargah E Nabwi Me Hazir Hue To Unke Pass Khane Pine Ke Bad Das Dirham Yani Pone Tin Rupe Bache They, Is Me Se Kuch Ka Kapda Kharida Aur Kuch Ka Gala, Huzur ﷺ Ne Farmaya : Yeh Mahnat Tumhare Liye Mangane Se Behtar Hai.

(Ibn Majah , Mishakt ,Kitab Ul Zakaat)

8) Farmate Hai ﷺ Ke Jo Koi Bhik Na Mangane Ka Zamin Ban Jaye Me Uske Liye Jannat Ka Zamin Hun (Nisa Wa Abu Dawood)

9) Huzur ﷺ Ne Abu Zar Se Farmaya Ke Tum Logo Se Kuch Na Mango. Arz Kia : Boht Acha. Farmaya: Agar Ghode Par Se Tumhara Kuda Gir Jaye To Bhi Kisi Se Na Mango Utar Kar Khud Lo.

(Ahmad,Mishkat)

10) Farmate Hai ﷺ : Jo Koi Apna Faqa Makhluq Par Paish Kare, ALLAH Ta'ala Uski Faqiri Badayega. Tamah Faqiri Hai Aur Yaas Gina.

## Kamai Ke Aqli Fawaid

1) Halaal Kamai Paigambaro Ki Sunnat Hai.

2) Kamai Se Maal Badta Hai Aur Maal Se Sadqa, Khairat, Hajj,Zakaat,Masjido Ki Tamir, Khanqaho Ki Imarat Ho Sakti Hai. Hazrat Usman Radiallahu Ta'ala Anho Ne Maal Ke Zariye Jannat Kharid Li-

3) Kamai Khel Kud Aur Sadha Jurmo Se Rok Deti Hai,Chori,Daketi, Badmashi, Chugli,Gibat ,Ladai Jagade Sab Bekari Ke Natije Hai.

4) Kasab Se Insaan Ki Mehnat Ki Adat Padti Hai Aur Dil Se Gurur Nikal Jata Hai.

5) Kasab Me Gurbat Wa Faqiri Se Aman Hai Aur Garibi Deen Wa Dunia Barbad Akr Ke Dono Jahan Me Muh Kala Karti Hai, Ila Masha ALLAH.

6) Jo Koi Kamai Ke Liye Nikalta Hai To Amal Likhne Wale Farishtien Kahte Hai Ke ALLAH Ta'ala Teri Is Harkat Me Barkat De Aur Teri Kamai Ko Jannat Ka Zakhira Banaye Is Dua Par Zamin Wa Asman Ke Farishtien Aameen Kahte Hai.

(Tafseer E Naimi , Pada 2) (Ruh Ul Bayan)

## Ambiyah E Kiram Allaysallato Salam Ne Kya Paishe Ikhtiyar Kiye

Kisi Paigambar Ne Na Sawal Kia, Na Najaiz Paishe Kiye, Har Nabi Ne Koi Na Koi Halaal Paisha Zaroor Kia Chunache Adam Allaysallam Ne Awalan Kapade Bunane Ka Kam Kia Aur Bad Me Aap Kheti Badi Me Mashgul Ho Gaye, Har Qism Ke Bijh Jannat Se Sath Laye They Unki Kashat Farmate They Unke Siwa Sare Paise Kiye. Nuh Allaysallam Ka Zariya Ma'ash Lakdi Ka Kam Tha, Idris Allaysallam Darzigari Farmate They. Hazrat Hud Aur Saleh Allaysallam Tijarat Karte They. Hazrat Ibrahim Allaysallam Ka Mashgala Khetibadi Tha. Hazrat Shoaib Allaysallam Janwar Palte Aur Unke Dudh Se Ma'ash Hasil Karte They. Lut Allaysallam Khetibadi Karte They. Musa Allaysallam Ne Chand Saal Bakriyah Charayi, Dawood Allaysallam Zera Banate They. Suleman Allaysallam Itne Bade Badshah Hokaar Darkhato Ke Pato Se Pankhe Aur Zambile Bana Kar Guzar Farmate They. Isa Allaysallam Ser Wa Siyahat Me Rahe Na Kahi Makaan Banaya Na Nikah Kia Aur Farmate They Ke Jisne Mujhe Nashta Dia Hai Wo Hi Sham Ka Khana Bhi Dega.

Huzur Syed E Alam ﷺ Ne Bakriya Bhi Charayi Hai Aur Hazrat Khadijah Radiallahu Ta'alah Anha Ke Maal Ki Tijarat Bhi Farmayi Arz Har Qism Ki Halaal Kamaiya Sunant E Ambiyah Hai Isko Aar Janana Nadani Hai.

(Tafseer Naimi, Azizi)

## Behtar Paisha

Afzal Paisha Jihad Phir Tijarat Phir Khetibadi Phir San'at Wa Harfat Hai, Ulma E Kiram Ne Farmaya Ke Jaiz Paisho Me Tartib Hai Ke Baz Se Baz Ala Hai.

Jin Paisho Se Deen Wa Dunia Ki Baqa Hai Dusre Paisho Se Afzal Hai Chunache Behtar San'at Deeni Tasnif Aur Kitab Hai Is Se Quran Wa Hadees Aur Saare Deeni Uloom Ki Baqa Hai Phir Aate Ki Pisai Aur Chawal Ki Saaf Karayi Ke Is Se Nafs Insaan Ki Baqa Hai, Phir Royi Dhani, Sut Katai, Aur Kapda Banana Hai Ke Is Se Satarposhi Hai Phir Darzigiri Ka Paisha Bhi Ke Is Ka Bhi Yahi Fayda Hai Phir Roshni Ka Samana Banana Ke Dunia Ko Iski Bhi Zaroorat Hai Phir Ma'amari, Int Banana (Bhata) Aur Chone Ki Tayari Hai Ke Is Se Shehar Ki Abadi Hai.

Rahi Zargari, Naqashi, Karchobi, Halwa Sazi, Itar Banana Yeh Paishe Jaiz Hai Magar Unka Koi Khaas Darja Nahi Kyon Ke Faqat Zinaat Ke Saman Hai. Khulasa Yeh Hai Ke Bekar Rahna Bada Jurm Hai Aur Najaiz Paishe Karna Is Se Bad Kar Jurm, Rab Ta'ala Ne Hath Pao Wagera Bartane Ke Liye Diye Hai Na Ke Bekar Chhodane Ke Liye.

Tafseer Naimi, Tafseer Azizi,

## Najaiz Paishe

Bemaruti Ke Paishe Makruh Hai Jaise Zaroorat Ke Waqt Gala Rokna (Ahtkar), Gasaali, Kafardozi Ke Paishe, Wakalat Aur Dilai, Ha Bawaqt Zaroorat In Dono Me Harj Nahi Jabke Jhooth Wagera Se Bache, Haram Chizo Ke Karobar Haram Hai Jaise Gana Bajana, Nachna, Shakrebazi, Betirbazi Wagera, Jhoothi Gawahi Ke Paishe, Aise Hi Sharab Ki Tijarat Ke Sharab Khichna, Khichwana, Bechana, Bikawana, Kharidna, Kharidwana, Mazduri Par Kharidar Ke Ghar Pohchana Yeh S Ab Haram Hai, Aise Hi Janwar Ke Photo Ki Tijarat Najaiz Hai, Photo, Bhi Khichna, Khichwana Najaiz, Jue Ke Karobar Haraam, Juwa Khelna, Juwa Ka Maal Lena Sab Haram Hai, Aise Hi Musalmano Se Sudi Karobar Haram, Sud Lena, Khana Aur Uske Gawah Banana Wakalat Karna Sab Haram Hai.

Ulma Mutqadmin Imaamat, Azan, Masjid Ki Khidmat, Ilm E Deen Ki Talim Par Mazduri Lene Ko Makruh Qarar Farmate They Magar Ulma E Mutakhriin Ne Jab Yeh Dekha Ke Is Surat Me Masdein Wiraan Ho Jayegi, Talim E Deen Band Aur Imamat, Azan Mauquf Ho Jayegi Lihaja Use Bilakarahat Jaiz Qarar Farmaya, Tawiz Ki Ujrat Bila Kahrahat Jaiz Hai.

Khulasa : Yeh Ke Haram Aur Makruh Paisho Ke Siwa Kisi Jaiz Peshe Me Aar Nahi Jo Log Paisha Ko Aar Samj Kar Qarzdaar Ho Gaye Wo Deen O Dunia Me Nuqsan Me Rahe. Musalmano Ki Aqal Par Kaha Tak Matam Kia Jaye, In ALLAH Ke Bando Ne Sud Lena Haram Jana Aur Dena Halaal Samja, Bila Zaroorat Muqdamabazi, Shadi ,Gham Ki Rasum Ada Karne Ke Liye Bedadak Sudi Qarz Elkar Barbad Hote Hai.

Khayal Rakho Ke Sud Lene Wala Sirf Gunahgaar Hai Aur Sud Lene Wala Gunahgaar Bhi Hai Aur Bewkoof Bhi Ke Sud Khori Apni Akhiraat Barbad Karke Dunia Leta Hai Magar Sud Dene Wala Bewkoof Apne Deen Wa Dunia Dono Barbad Karta Hai. Maine Ek Kitab Me Dekha Ke Is Waqt Hindustaan Ke Musalmano Par Digar Qaumo Ka Derdh Arab Sudi Rupia Qarz Hai Jis Ke Muqdamatdar Hai Aur Yeh To Dekhne Me Boht Ata Hai Ke Musalmano Ke Mohle Ke Mohle ,Makanat ,Dukanien Jaيداad Is Sud Ki Badolat Baniyo Ke Pass Pohch Gayi.

Kash ! Agar Musalman Sud Dene Ko Sudkhori Ki Tarah Haram Samjate To Unhe Yeh Roz Bad Dekhna Nasib Na Hota, Kash ! Ab Bhi Musalmano Ki Aankhein Khul Jaye Aur Apna Mustaqbil Sambhale, Samj Lo Ke Agar Tum Zamin Se Mehrum Ho Gaye To Hindustaan Me Tumhari Haisiyat Musafir Ki Si Hai Ke Kufaar Jab Chahe Tum Se Apni Zamin Khali Kara Le.

### **Majur Musalman**

Aam Taur Par Dekha Gaya Hai Ke Musalmano Me Andhe, Apahich Log Aur Bewa Aurtein, Yatim Bache Bhik Par Guzara Karte Hai, Jagah Jagah Railo Aur Gharo Me Yatim Bache Yatimkhano Ke Naam Par Bhik Mangte Phirte Hai Magar Hinduwana Bina, Lule Langade Apne Layaq Mehnat Mazduri Karke Pet Palte Hai. Maine Boht Se Andhe Aur Langade Hindu Surhi Kotate ,Tambaco Banate Aur Aisi Mazduri Karte Hue Dekhe Jo Na Kar Sake, Unke Yatim Bacho Ke Liye Ashram Aur Pathhsahale Khole Hue Hai.

Amaritsar Ek Gordkal Hai Jisme Hindu Wa Yatimo Ko Talim Di Jati Hai Waha Ka Tariqa Alim Yeh Hai Ke Do Gante Padhai Aur Do Gante Kisi Hunar Ki Talim Maslan Sabunsazi, Darzigari, Karchobi Wagera Phir Bad Doper Wo Bache Dia Sulai Ki Dabiyah, Batan Aur Digar Chhoti Chhoti Chizein Lekar Bazar Me Bethh Jate Hai Aur Sham Tak Aath Das Aane Kama Hi Lete Hai, Garz Ke Bhik Se Bhi Bachate Hai Aur Madarsa Se Ilm Ke Sath Hunar Bhi Sikh Kar Nikalte Hai.

Ab Batao Ke Jab Musalmano Ko Yeh Bhikari Yatimkhana Se Aur Hinduo Ke Karobari Yatim Gordkal Se Nikalege To Unki Zindagi Me Kitna Farq Hoga.

Aey Muslim Qaum ! Apni Aane Wali Nasal Ko Sambhal, Yeh Samjana Ke Mazur Admi Kuch Nahi Kar Sakta Sakht Galat Hai, Maine Gujrat Punjab Me Ek Aisa Nabina Musalman Bhi Dekha Jo Hazaro Rupiyon Ki Tijarat Karta Hai, Us Se Main Is Natija Par Pohcha Ke Mazuri Ke Bawajud Bhi Karobar Ho Sakta Hai Mere Nazdik Wo Musalman Jo Sirf Panj Waqti Namaz Pade Aur Kama Kar Khaye Is Kam Himmat Se Afzal Hai Jo Qawi Aur Tandurast Hokar Sirf Wazife Pada Kare Aur Bhik Ko Zariya Mahashi Banaye.

Sahaba E Kiram Radiallahu Ta'ala Anho Sirf Namazi Hi Na They Wo Masjido Me Namazi They, Maidan E Jung Me Bahadur Gazi, Kacheri Me Qazi Aur Bazar Me Ala Darja Ke Karobari, Garz Ke Madrsa Nabwi Me Unki Aisi Ala Talim Hui Thi Ke Wo Masjido Me Malaika Muqrabin Ka Namuna Hote They Masjido Se Bahar Hidayat Amar Ka Naqsha Paish Karte They.

### Paisha Aur Qaumiyat

Musalmano Ki Bekari Ki Wajh Unki Jhuthhi Qaumiyat Aur Galat Qaum Parsati Hai, Hindustan Ke Musalman Ne Paishe Par Qaumiyat Banayi Aur Paishwar Qaumo Ko Zalil Jana, Un Bewkoofi Ke Nazdik Jo Kama Ke Halaal Rozi Khaye Wo Kamin Hai Aur Bhekari ,Sudi, Maqruz, Chori Daketi Karne Wala Sharif. ALLAH Ta'ala Aqal Nasib Farmaye, Jo Kapda Banane Ka Paisha Kare Wo Jolaha Ho Gaya, Jo Musalman Chamde Ka Karobar Karne Lage Unhe Mochi Ka Khitab Mil Gaya, Jo Kapda Si Kar Bachhe Ko Pale Darzi Kahla Kar Qaum Se Bahar Huwa, Jo Rui Dhaane Ka Kam Kare Wo Dhaniya Kahlaya Gaya Aur Uthhate Bethhate Unpar Taane Hai Unka Mazaq Bhi Udaya Ja Raha Hai Baat Bat Me Kaha Jata Hai : Hat Jola Hai Chal Be Dhaniye, Dur Ho Mochi, Yaha Tak Dekha Gaya Hai Ke Agar Kisi Khandan Me Kisi Ne Kabhi Chamde Ki Tijarat Ki To Uske Padpote Ko Apni Qaum Me Ladki Nahi Milti, Kaha Jata Hai Ke Uski Falani Pusht Me Chamde Ki Dukaan Hoti Thi, Is Bewkoofi Ka Yeh Anjaam Huwa Ke Musalman Saare Pesho Se Mehrum Rah Gaye Ab Unke Sirf Tin Raste Hai. Hya Lala Ji Ke Han Zillat Ki Nokari Kare Ya Zamin Jaidad Becha Kar Khaye Ya Bhik Mange, Chori Kare Aur Apni Sharafat Ko Aurde Aur Bichhaye. Khayal Rakho Ke Tamaam Mulko Me Mulk Arab Ala Wa Afzal Hai Ke Waha Hi Hajj Hota Hai Aur Wo Hi Mulk Aftaab E Nabuwat Ka Mashrif Wa Magrib Bana. Baqi Punjab, Bangal, U.P, C.P Iran, Tahraan, Chin Wa Japaan Sab Yaksa Hai ,Hajj Kahi Nahi Hota. Na Punjabi Hona Kamaal Hai Na Hindustaani Hona Fakhar, Na Iraani Hona Wilayat Hai Na Taurani Hona, Behsak Ahl Arab Humare Makhdum Hai Ke Wo Huzur Anwar ﷺ Ke Padosi Hai Aise Hi Hazrat Sadaate Kiram Islam Ke Shahzade Aur Musalmano Ke Sardar Hai.

Huzur ﷺ Ne Irshad Farmaya Hai Ke Qayamat Me Sare Nasab Hasab Bekar Hoge Siwa E Mere Nasab Ke.

(Shami)

Baqi Sari Islami Qaume Shaikh, Magal, Pathhan Aur Digar Awam Barbbar Hai Unme Nabi Zada Koi Nahi, Sharafat Amal Par Hai Na Ke Mehaj Nasab Par, Rab Ta'ala Farmata Hai :

Humne Tumhe Mukhtalif Qabile Isliye Banaye Ke Tum Apas Me Ek Dusre Ko Pehchaan Sako, ALLAH Ke Nazdik Izzat Wala Wahi Hai Jo Tum Me Jayda Parhezgaar Ho.

Al Hujrart Ayat 13

Jaise Ke Zamin Me Mukhtlif Shehar Aur Gao Hai Aur Sheharo Me Mukhtlif Mohle Take Milki Intzaam Me Aasani Rahe Aur Har Ek Se Khat Wa Kitabat Ki Ja Sake Aise Hi Insaano Me Mukhtlif Qaume Hai Aur Har Qaum Ke Mukhtlif Qabile Take Insan Ek Dusre Se Mile Aur Jule Rahe Aur In Me Najm Aur Intazaam Rahe, Mehaj Qaumiyat Ko Sharafat Ya Rizalat Ka Madar Thhehrana Sakht Galati Hai Yaqin Karo Ke Koi Musalman Kamin Nahi Aur Koi Kafir Sharif Nahi, Izzat Wa Azmat Musalmano Ke Liye Hai, Rab Ta'ala Farmata Hai :

## Izzat ALLAH Aur Rasool Ke Liye Hai Aur Musalmano Ke Liye.

Phir Musalmano Me Jis Ke Amal Zayda Ache Usi Ki Izzat Zayda, Sharif Wo Jo Sharifo Ke Se Kaam Kare Aur Kamin Wo Jo Kamino Ki Si Harkatein Kare, Shaikh Sa'adi Allayrehma Farmate Hai.

Hazar Khawish Ke Begana Az Khuda Bashid Fida E Yak Tane Begana Ka Shana Bashid

Humare Wo Apne Jo ALLAH Wa Rasool Ke Gair Ho Is Ek Gair Par Qurbaan Ho Jaye Jo ALLAH Wa Rasool Ke Apne Ho.

Garz Halaal Paisho Ko Zillat Samj Kar Chhod Bethhna Sakhti Galti Hia Ab To Zamana Boht Palat Chuka Hai Bade Bade Log Kapde Aur Sut Ke Karkhane Qaym Kar Rahe Hai Tum Kab Tak Sounge, Khawab Gafat Se Uthho Aur Muslim Qaum Ki Halat Palat Do, Bekaro Ko Bakar Banao, Qarzdaro Ko Qarz Se Azad Karo, Apne Bacho Ko Jahil Na Rakho Unhe Zaroor Talim Dilawao Aur Sath Hi Koi Hunar Bhi Sikha Do Take Wo Kisi Ke Mohtraaj Na Rahe.

## Tijaarat

Pehle Malum Ho Chuka Hai Ke Tijarat Paisha E Ambiyah Hai Iske Beshumar Fazail Hai, Hadees Sharif Me Hai Ke Tajir Marzuq Hai Aur Zaroorat Ke Waqt Gal Rokne Wala Malun Hai. (Ibn Majah)

Baz Riwayat Me Hai Ke Rab Ta'ala Ne Rizq Ke Das Hise Kiye 99 Hise Taajir Ko Diye Aur Ek Hise Sari Dunia Ko.

Niz Riwayat Me Hai Ke Qayamat Ke Din Sacha Aur Amin Taajir Ambiyah Allaysallam Aur Sidiqin Aur Shohda Ke Sath Hoga.

Tajir Dar Haqiqat Tajwar Hai, Mishl Mash'hur Hai Ke Taajir Ke Sar Par Taaj Hai, Tijarat Se Dunia Ka Qayam Hai Tijarat Se Bazaro Ki Ronak, Mulko Ki Abaadi, Insaan Ki Zindagi Qayam Hai. Mare ,Jite Rijarat Ki Zaroorat Hai, Mayyat Ko Kafan Aur Qabar Ke Takhte Taajir Hi Se Kharide Jate Hai, Saltnat Ka Madar Tijarat Par Hai, Aaj Mulki Junge Tijarat Ke Liye Hoti Hai.

Taameer Masjid Ke Liye Int, Chuna Wageara Tajiro Ke Han Se Aate Ha, Masjid Ke Musle, Chataiya Taajir Ki Dukan Se Aate Hai, Gilaaf E Kabba Ke Liye Kapda Tajir Hi Se Multa Hai, Satar Posh Ke Liye Kapda Aur Roza Iftaar Ke Liye Ifatari Dukan Se Hi Kharid Jati Hai, Quran Wa Hadees Chhapane Ke Liye Kagaz Wa Shunai Tajir Se Hi Milti Hai Garz Ke Tijarat Deen Wa Dunia Ke Liye Zaroori Hai Magar Afsos Ke Hindustaan Ke Musalman Is Se Bebahra Hai.

Hindustaan Me Musalmano Ke Tadad 10 Karod (Us Waqt Jab Mufti Ahmad Yar Khan Ne Yeh Kitab Likhi Lekin Haal Aj Bhi Aisa Hi Hai ) Hai Agar Fi Kas Aath Ane Yaumiya Kharch Ka Ausat Ho To Musalman 5 Karod Rupiya Roz Kharch Karte Hai Aur Sab Taqriban Gair Qaumo Ke Pass Ajta Hai Goya Har Din Muslim Qaum Panch Karod Rupiya Kufaar Ki Jeb Me Dalti Hai, Isi Hisab Se Musalmano Ka Mahwara Derdh Arab Rupiya Salana Athhara Arab Gair Qaum Ke Pass Pohchata Hai.

(Aj Hum Tadad Me Us Time Se Jayda Hai Aur Aj Kharch Bhi Us Time Se Jayda Hai Sochien Kitna Aisa Jata Hai Humara)

Kash ! Agar Iska Adha Rupiya Bhi Apni Qaum Me Rahta To Aaj Humari Qaum Ke Din Phir Jate. Ye Sab "Barkatein" Tijarat Se Dur Rahne Ki Hai, Hum Hajj Ko Jaye To Gairo Ki Jeb Bharein, Eid Manaye To Gair Ki Khaye Garz Ke Jiye To Gairo Ko De Aur Mare To

Gairo Ko Dekar Jaaye Islīye Uthho Aur Tijarat Me Kud Pado. Ahista Ahista Mandiyo Par Qabza Karlo Aur Apne Qabza Ka Kam Karo Kyon Ke Diyanatdar Aur Khairkhawa Admi Nahi Milte Har Shakhs Apna Ulu Sidha Karna Chahta Hai.

### Hikayat

Ek Bar Sulṭaan Muhiyudeen Aurangzaib Gazi Rehamtullah Allay Ne Boht Lambi Duna Mangi. Ek Faqir Bola Ke Hazrat ! Ab Kya Gadha Chahte Ho ? Takht Par Bethhe Ho, Taaj Wale Ho, Raaj Kar Rahe Ho, Baaz Le Rahe Ho, Ab Itani Lambi Duayein Kaahe Ke Liye Mangate Ho ? Aapne Fauran Farmaya Ke Hazrat ! Gadha Nahi Admi Mangta Hun , ALLAH Ta'ala Achha Mashir Ata Famraye. Garz Ke Behtrin Sathi Boht Mushkil Se Hath Ata Hai.

### Hikayat

Kisi Ne Hazrat Ali Radiallahu Ta'ala Anho Se Puchha Ke Iski Kya Wajh Hai Ke Tin Khulfa Ke Zamana Me Futuhat Islamiyah Boht Hui Aur Aap Ke Zamana Khilafat Me Khana Jungi Hi Rahi. Aapne Fauran Jawab Dia Ke Wajh Sirf Yeh Hai Ke Unke Wazir Wa Mushir Hum They Aur Humare Mushir Ho Tum. Jaisa Mushir , Waisa Sulṭaan.

### Khush Ikhlāaqi

Yu To Har Musalman Ko Khush Khula Hona Lazim Hai Magar Tajir Ko Khususiyat Se Khush Khulqi Zaroori Hai. Musalmaan Tajiro Ki Nakami Ka Ek Sabab Unki Bad Khulqi Bhi Hai Ke Jo Grahak Ek Bar Unke Pass Gaya Wo Unki Bad Khulqi Ki Wajh Se Dubara Nahi Ata. Humne Hindu Tajiro Ko Dekha Ke Jab Wo Kisi Mohla Me Nai Dukan Rakhte Hai To Chhote Bacho Ko Jo Suda Kharid Ne Aaye Kuch Ronak Ya Chunga Bhi Dete Rahte Hai Take Bache Is Lalach Me Humare Hi Yaha Se Soda Kharide, Bade Sogagar Khass Gahako Ki Paan, Bidi, Cigarette Balke Kabhi Khaane Se Bhi Tawjah Karte Hai Yeh Sab Batein Gahak K Hila Lene Ki Hai Agar Tum Yeh Kuch Na Kar Sako To Kam Az Kam Gahak Se Aisi Mithhi Baat Karo Aur Aisi Mahabbat Se Bolo Ke Wo Tumhara Garwiida Ho Jaye.

### Apni Khaani

Mera Mashgala Shuru Se Hi Ilm Ka Raha Mujhe Bhi Tijarat Ka Shoh Aha Ke Maine Gala Ki Mukhtlif Tijartein Ki Magar Humesha Nuqsan Uthhaya, Ab Kitabo Ki Tijarat Ko Hath Lagaya, Rab Ta'ala Ne Bada Faida Dia. Malum Huwa Ke Ulma Aur Mudrisin Ko Ilmi Tijarat Faydamand Ho Sakti Hai, Humne Baz Aise Hindu Master Bhi Dekhein Hai Jo Padate Hai Aur Sath Sath Qalam , Dawaat, Pencil, Kagaz Wagera Ki Madrsa Hi Me Tijarat Bhi Karte Hai Is Nafah Se Apna Mahwari Kharch Chala Kar Tankhawa Sari Bachate Hai Garz Ke Tijarat Ke Liye Intkhaab Ka Ki Badi Sakht Zaroorat Hai.

2) Kisi Aise Kaam Me Hath Mad Dalo Jiski Tumhe Khabar Na Ho Aur Sab Kuch Dusro Ke Qabza Me Ho.

EK Sakht Galti : Awalan To Musalan Tijarat Karte Hi Nahi Aur Karte Bhi Hai To Usooli Galtiyo Ki Wajh Se Boht Jald Fail Ho Jate Hai, Musalmano Ki Galtiyah Hasb E Zail Hai :

1 Muslim Dukandaro Ki Bad Khalqi

Ke Jo Gahak Unke Pass Ek Dafa Ata Hai Phir Unki Badmijazi Ki Wajh Se Dubara Nahi Ata.

## 2) Jaldbaz Ya Nawaqif Taajir

Dukan Rakhte Hi Lakhpati Banana Chahte Hai Agar Do Din Bikari Na Ho Ya Kuch Gata Pade To Fauran Bad Dil Ho Kar Dukaan Chhod Bethhate Hai Iski Bht Mishale Maujud Hai.

## 3) Nafabaazi

Aam Taur Par Musalman Tajir Jald Maaldaar Banane Ke Liye Zayda Nafah Par Tijarat Karte Hai, Ek Hi Chiz Aur Jagah Sasti Bikati Hia Aur Uke Gaan Gira To Unse Kon Kharidega. Aam Tijarat Me Nafah Aisa Chaiye Jaise Aate Me Namak, Han Nadaro Nayab Chizo Par Jayda Nafah Liya Jaye To Harj Nahi.

4)Nawaaqif Taajir Mamuli Karobar Par Boht Kharch Bada Lete Hai , Unki Chhoti Si Dukaan Itna Kharch Nahi Uthha Sakti Aakhir Fail Ho Jate Hai.

## Musalmaano Kharidaro Ki Galti

Gair Muslim Musalmaan Taajir Ko Dekhna Chahte Hi Nahi Unhe Musalman Ki Dukaan Kaate Ki Tarah Khatakti Hai. Boht Dafa Dekha Gaya Hai Hai Ke Jaha Kisi Musalmaan Ne Dukaan Nikali To Aaspasas Ke Gair Dukandaro Ne Chizein Fauran Sasti Kar Di Wo Samjate Hai Ke Hum To Boht Kama Bhi Chuke Aur Aainda Bhi Kamayege Bhi Do Char Mahine Agar Na Kamaya To Na Sahi,

Musalmaan Kharidaar Ek Paise Ki Rihayat Dekh Kar Baniyo Par Tut Padate Hai Apne Garib Bhai Par Nazar Nahi Karte Agar Gair Muslim Ke Han Paise Ke Char Pan Mil Rahe Ho Aur Musalman Ke Han Tin To Musalman Se Tin Lo Aur Dil Me Samj Lo Ke Agar Yeh Musalman Bhai Humare Ghar Ata To Use Ek Paan Khilana Hi Padta Humne Ek Paan Se Uski Tawajih Hi Kardi, Dil Me Gunjaish Paida Karo Dili Gunjaish Se Qaume Banti Hai.

## Hikaayat

Mujh Se Ek Tajir Ne Kaha Ke Ek Angrez Meri Dukaan Par Chhadi Kharidane Aya Maine Nihayat Nafis Japani Chhadi Paish Ki Jiski Qimat Bara Aane Thi. Usne Chhadi Boht Pasand Ki Aur Boht Khush Huwa Agar Japaan Ki Mohar Padte Hi Jhunjan Kar Patak Di Bola : Dem, Japan, English Maal Lao, Miane London Ki Bani Hui Mamuli Chhadi Di Jiski Qimat Pure Tin Rupe Thi Wo Bakhushi Le Gaya, Yeh Hai Qaum Parsati Ke Japani Sasta Aur Khubsurat Maal Na Liya Aur London Ka Bana Huwa Mamuli Maal Zayda Qimat Se Le Liya. Musalman Khardar Is Se Ibarat Pakde.

## Maal Ke Liye Ulat Pulat

Taajir Ke Liye Yeh Bhi Zaroori Hai Ke Uska Maal Bilawajh Ruka Na Rahe Jo Log Garaani Ke Intzaar Me Maal Qaid Kar Dete Hai Wo Shakhs Galati Karte Hai Ke Kabhi Bajaye Mehgaai Ke Maal Sasta Hon Jata Hai Aur Agar Kuch Mamuli Nafah Pa Bhi Liya To Bhi Khass Fayda Nahi Hasil Hota, Saal Me Ek Bar Athhani Rupiya Nafah Ho Jane Se Rozana Akni Rupiya Nafah Behtar Hai, Tijarat Ke Aur Bhi Boht Se Usool Hai Jo Kisi Taajir Se Hasil Ho Sakte Hai.



Musalmano ! Halaal Rizq Hasil Karo, Bekari Sad Ha Gunaho Ki Jardh Hai, Rizq Halaal Se Ibadat Me Zoq , Nekiyo Ka Shoq Aur Uska Jazba Paida Hota Hai Jis Ghar Ke Bache Awara Aur Jawaan Bekar Ho Wo Ghar Chand Din Ka Mehmaan Hai.

Mashnawi Sharif Me Hai :

Ilm Wa Hikmat Zaid Az Luqma Halaal

Ishq Wa Riqat Zaid Az Luqma Halaal

Luqma Takhm Ast Barsh Andesh'ha

Luqma Bahr Wa Goharsh Andeshaha!

Zaid Az Luqma Halaal Andar Daha, Mail Khidmat Azam Sue Aal Jaaha,

Chu Za Luqma Hasad Bhini Wa Dam! Jahal Wa Gafat Zahid Aa Irada Haram

Haq Ta'ala Meri Is Nachiz Gufatgu Me Asar De Aur Meri Muslim Qaum Ko Bekari Se Bachaye Aur Mujhe Wo Din Dikhaaye Ke Main Apne Musalman Bhai Ko Deendar, Farig Ul Baal Aur Musalmaan Ka Khair Khawah Dekhun

Aameen Ya Rabul Alamin

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